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ORGANIZATION AND MAINTENANCE OF PARISH SOCIETIES.

IN the union of forces there is addition of strength. But in order that the increased energy resulting from concentration may effect any defined purpose, it is necessary that it be directed by intelligent methods.

This is eminently true in the pastoral work. The priest gathers around him the army of the faithful; he unites their various energies, and organizes them in such wise that one supports the other, while all move toward the same end, with a common purpose in view. That purpose is the defense of the interests of Christ, the perpetuation and growth of truth and virtue.

In an Encyclical addressed to the Italian Bishops, Leo XIII writes as follows: Do you, therefore, Venerable Brethren, by your example and authority train your people to fulfil with consistency and courage the duties of an active Christian life. *And in order to develop and maintain this activity, it will be necessary to promote the growth, multiplication, mutual harmony and fruitful activity of societies* the principal object of which should be to stimulate each other to zeal for the increase of Christian faith and of virtue. Such are separate associations of young men, of the laboring classes, of organizations meeting at stated times for the promotion of charity to the poor, the sanctification of holidays,

for the propagation and teaching of Christian doctrine, and other unions like these. (*Litt. Encycl.* Feb. 15, 1882.)

Exactly ten years before Pius IX, in a Brief in which he points out the methods of warfare to be adopted by the clergy in union with their people against anarchy and infidelity, speaks as follows: We also recommend, as pleasing to God, those most effective unions which, selecting for themselves, each some special province for defending the interests of the Church, stand together in well-organized array to fight the battles of the Lord, to repel and overturn by their noble works the malicious attempts of those impious men who, being slaves of the devil, carry on their opposition in the dark. (*Breve*, 23 Feb. 1872.)

Every zealous pastor of souls will realize the truth of the above words.

But the formation of societies in a parish has even a more definite purpose than the general, albeit organized, warfare against error and sin. The bridge that leads from the temporal to the eternal is in part of earthly material; otherwise we should never attempt to cross it. This part we are to furnish from our resources of mind and body. Hence follows the necessity and duty of the individual to aid in the material upbuilding of the Church on earth. This duty of the individual is facilitated by mutual co-operation, and its fruitful accomplishment becomes one of the leading aims of parish societies according to their special field of operation.

In brief, therefore, the work of a parish society consists in the interchange of sentiment and mutual encouragement, for the double purpose,

a. Of keeping alive in the parish an active spirit of faith,

b. Of assisting in parochial works of charity, which, whatever their peculiar nature, are the sustaining elements of that faith.

THE MOTIVE POWER.

The clergy of the parish are the guardians of faith and of that charity which enlivens it. The priest must, accordingly, become the motive power which animates the various

organs of parish activity, and he must so direct that activity as to accomplish, without friction and waste, the building up of the kingdom of Christ. It follows as an essential requisite to the proper organization and successful maintenance of a parish society, that

(1) The priest be personally interested in the work; that he form the central figure of all enterprises and movements which aim at the promotion of the interests of the Church and parish as such.

(2) That no element be tolerated, whatever its secondary advantages, which does not harmoniously co-operate with the fundamental aim of the society *in the spirit of Christian charity*. Anything which threatens to create dissension of a more or less persevering or permanent character is sure to paralyze in the long run every effort for good.

As to the first point, I would suggest that every priest who is about to organize a church society consult some brother priest who has actual and practical experience. There are some things which cannot be learnt from books; they require personal intercourse with those who have gained them at cost and who alone can impress us with the conviction of their truth. Other things cannot even be thus acquired, they must be learnt in the midst of those difficulties which create a certain instinct and tact in him who strives to avoid or overcome them.

One thing is quite certain, as confirmed by the experience of those who attain the best results from parish societies, and that is, that a society intended to promote the interests of the parish will surely prove a failure if not a positive obstacle to good, unless the priest is the ever-present and active soul of the organization. I am not speaking here of benevolent societies, or such others as have personal or private interests for their specific aim, although they may be composed wholly of Catholics. There is a difference between a Catholic Society and a Society of Catholics. The latter may be excellent, and it is well to let them manage their own affairs of profit and amusement, so long as they do not trespass upon sacred ground. If they make use of the Catholic

name, they should, however, be made to honor it by their practice; for every respectable corporation has the right to discard members from its rank who disgrace its name. This is eminently true of the Church of Christ.

But in all distinctly parochial organizations such as shall be specified in general hereafter, the presence of the priest is absolutely necessary. This means attendance at every meeting; it means earnest interest in the work of the society; it means real labor, and plenty of it. Be slow, therefore, in attempting too much. Measure time. Let only such be organized as can be cared for. Societies cannot be dealt with lightly. It is a great mistake to think that all that is required is organization; that thereafter they will run themselves, or that a Sister or Prefect can manage them.

The societies required for a parish that would provide for all its members are: Organizations for the married men and women, the young men and women, the youths and misses, the boys and girls. These four general divisions should, if possible, be maintained. Societies for boys and girls should comprise children from the age of eight until after first Communion. The youths and misses should be cared for from their first Communion until they have completed their sixteenth year. From that age until marriage, or settlement in life, they come under the third classification. The fourth would include all married people. In these divisions the sexes should be separated, thus giving *eight* societies to a parish. This work would be too much for any one priest to carry on successfully, but it can very easily be accomplished where there are two or more priests.

Where all the societies mentioned cannot be established, let the priest elect such as he thinks he can best sustain. Having formulated his plan, let him begin with the

ALTAR SOCIETY.

It is the most easily organized and managed. It is usually made up of the married women of the parish. The proposed organization should be talked about some weeks beforehand. Having settled upon establishing it, the time

for a meeting should be announced at least twice at Sunday services. While it is well to invite all without distinction, the first move should be entirely voluntary on the part of members who propose to join; let there be no urging. In the meantime the purpose and efforts of the society should be kept before the public. Talk the society whenever an opportunity offers. Have others talk it. Have the local papers notice it. In other words, seek to create enthusiasm.

The state of the Sanctuary, or the Vestments, or the Altar will afford you ample matter. Start out with the idea that it must be a success. Impress this, if you can, upon those with whom you come in contact. It is probably best to have the first meeting on a week-day, toward the end of the week. Friday is a good day, as the heavy work of the household is, as a rule, over by that time. The hour must be convenient, hence do not choose the morning. Select a time when no thought of some waiting duty will embarrass you or your members. It is very important that a priest meet his people pleasantly, particularly when, as on occasions like this, he would persuade them to some good work. This is another reason why the meeting should take place when he himself has sufficient leisure to devote his whole mind to it. You cannot easily be kind and agreeable when you are all fagged out. The Ordinary will readily give permission to terminate your society meeting, on week days, with Benediction of the Blessed Sacrament, if this privilege be asked. The meeting should always open with a short prayer. It is also a good practice to have the members sing some hymn. It may be but one verse of some old tune; it may not be fine music, but it will be devotional. You will be astonished to realize how older people like to sing. The priest then addresses the members on the objects and aims of the society. No priest need be told what to say when he pleads the cause of the presence of the Eucharistic God, and the care and homage that should be given Him. If the church be poor in vestments, exhibit the poorest. Ask them how they would fancy wearing garments of such age and state of cleanliness to a party of friends. Picture the shame Catho-

lics should have in permitting anything but the best to be used in God's service. Explain the benefit of association; the prayers and masses in which all will become participators.

The next step is to take the names of all desiring to become members. Circulate slips of paper and pencils, and have the proposed members write their names and addresses. Mention that if any have forgotten their glasses, they can come to you after the meeting.

Elect your officers. Then, in a few words, thank them for their attendance, and encourage them for the future. Point out the certainty of God's blessing to them, and give it, if feasible, in the Church, with Benediction of the Blessed Sacrament. At the first meeting it is well to abstain from collecting dues; instead, have some of the members take up a collection and place it to the credit of the society. Announce the time of the next meeting, which should be on a fixed day, say the second Friday of each month. Request them to tell their neighbors, who are not there, to come to the next meeting. The dues for the Altar Society should not exceed ten cents a month. Encourage those who are able and desire to pay more, but receive it only as a donation. Be very particular about the *due cards* with the Altar Society.

The means of keeping up the interest in this society may be summed up as follows: Interest on the part of the pastor in all that the society undertakes. Encouraging words for it from the pulpit. Frequent social gatherings. Practical addresses. Showing the society at its meeting whatever new objects for church service it has purchased, explaining the merits of the articles. Explain the different pieces, such as albs, corporals, etc., made of linen for the sanctuary service, and encourage those who have the time to give some of their own handiwork to the service of the Altar. It is not good policy to have the sanctuary cared for by members of the Altar Society, where Religious can be had. The washing of the church linen may be a means of interest, provided it is permitted to each member of the society; otherwise, it would be better to pay for it from the Altar Society fund. There should be a low mass offered once a

month for all the living members and their families. A Requiem Mass should be chanted for deceased members. The Altar Society should not be required to receive Holy Communion in a body, except at the Requiem Mass for deceased members, which should be a month's-mind Mass, on a week-day morning.

To an experienced priest no word of explanation in regard to this is required. The various household duties, which a good wife and mother should attend to, must naturally prevent such general Communions from being successful. Explain to them, if you will, that this is not required out of consideration for the home duties. Show the members every attention. Give them every facility for approaching Holy Communion on week-days. Of all places in the world a mother is needed at home Sunday mornings, hence, in her regard, be exacting in nothing else but attendance at mass on that day.

THE MEN.

The better all-around society for men is the Holy Name Society. The object is a taking one, the duties light, the spiritual privileges very great, and no set dues are required. Apply to your nearest Dominican convent, or send to Noonan & Co., of Boston, for a manual of the Holy Name Society. Its object is to prevent cursing and the use of improper language. Its members are supposed to receive the Sacraments in a body six times a year. On becoming members they are affiliated with the great Dominican Order. The Holy Rosary becomes familiar to them. There should be a plate offering at each meeting. Mass should be said for the living members at least six times a year, and at least once a year for the deceased members. You can have a Dominican Friar establish this society for you, on the payment of his traveling expenses and a small sum for charter, etc. This sum can easily be collected at the meeting for organization. The way the society should be introduced into the parish is as follows:

Have your date fixed with the Friar. Advertise and an-

nounce, so as to give it the widest circulation possible, the notice of the sermon or lecture *on an important topic* by a Dominican Friar, who will preach in the picturesque garb of that ancient Order of the Church. Gather as large a crowd as you can for his discourse, which ought, if possible, to be Sunday evening. Have all your parishioners come, if the church will hold them; if not, let it be for men only. Say nothing about organization. Get your parish ready to listen to the eloquent discourse on the *important matter.* The Friar will do the rest. To keep up interest, have the meeting purely devotional. The best time for such is undoubtedly after the mass at which the members receive Holy Communion. The meeting should be in the church. Let the priest do all the talking, with the exception of roll call, which should be done by the secretary. The instruction should be short and to the point; no scolding and not a word about money. The wearing of the button which forms the badge of the Holy Name Society should be encouraged. Such can be procured from Feely & Co., Providence, R. I., at about ten cents each. In these days of buttons, charms and pins, this device has great attraction and accomplishes much good. From the funds of the society, *i. e.*, the offering, which should be collected and cared for by the treasurer, an additional supply of buttons may be purchased to give to non-Catholics who will wear them and pledge themselves not to swear. Have members circulate "No Swearing Allowed Here" cards. The society should attend the funerals of deceased members in a body; they should afford such comforts as they can to sick members. Don't exact too much. If we remember that it is the laboring men who carry the burdens of the parish in more ways than one, we shall do our utmost to make them feel that the society is a help, not a burden to them. They need rest on Sunday; let us ask as little as we can of them, and that in God's name. We should never impose on this society, as a society, the duty of helping at fairs, festivals, etc. Let the members feel that its whole object is to better them spiritually, and you will have a prominent body of organized men of which

you may well be proud. I might speak of other societies, sodalities, etc., but I have not found an equal to the Holy Name Society for beneficial results.

YOUNG WOMEN.

The *Sodality* is the society best suited for eliciting the helpful activity of the young women in the parish. It may be organized in a manner similar to that suggested for establishing the Altar Society. A proper diploma and other pertinent directions can be easily obtained through the Jesuit Fathers, which should never be neglected. It depends on the locality whether you can have the meeting on a week-day. If you can, do so. In many places this is not possible, as the young people are obliged to work on week-days. They are tired enough at night, without attending protracted meetings. Under such circumstances, the better time for the young women's meeting is probably Sunday afternoon at about four o'clock. The society should be organized at the end of a three days' retreat given by some member of the Jesuit Order, the first to organize Sodalities of the Blessed Virgin such as we have them now. The expense will be met by the Sodalists. If you cannot have a Jesuit Father, get a neighboring priest to organize your Young Ladies' Sodality. Here, too, it is important to arouse as much enthusiasm in the undertaking as is possible. The entrance fee should be made sufficiently large to pay for a manual, ribbon and medal. These can be bought at wholesale for about fifty cents, and should be given to members at their profession. It is well to oblige all members to wear ribbon and medal at meetings, and when receiving Holy Communion. Follow the rules of the manual as far as you can. There are certain requirements laid down in the manual which cannot be fulfilled in every parish. Dispense with all regulations which cannot properly and conveniently be complied with, and outline a brief rule in the spirit of the Sodality Manual Rule, which, once made, should be followed as strictly as possible. Being strict, while kind, is one of the best means of prolonging the life of a Young Ladies' Sodality. Impress

on the members the necessity of doing something special, in token of gratitude for the glorious title of "A Child of Mary." Public dances and round dancing should be prohibited, as well as all amusements that are discountenanced by the Church. The short "Office of the Bl. Virgin Mary" should be recited in public at least once a month by the entire body. In some places both Sodalities, young men's and young women's, meet together in the church to recite the Office. This is an excellent way. The Director should always be present. It might be well to have the Little Office, and a few hymns, printed on a four-page pamphlet, on heavy paper, to distribute for Office meetings, thus doing away with the excuse, "I have forgotten my manual." The order for Office meetings, which should be in a chapel, or the church, may be:

1. Veni Creator. 2. Hymn in honor of the Blessed Virgin Mary. 3. Office said alternately by the Prefect and the entire body of the Sodality, or by the Young Men's and Young Ladies' Sodalities forming opposite choirs. 4. Announcement of the monthly patron, with the virtue to practice and the vice to overcome, to which may be joined such other announcements as are necessary. 5. Litany of the Blessed Virgin. 6. Closing hymn.

The Consultors and Officers should have a meeting immediately after these devotional exercises, but in some place where they can talk freely of the condition of the Sodality, and of the means of bettering it. It is preferable that the Director should not attend this meeting, as his presence hinders free expression of thought. In all cases it is wise to lend a patient ear to the result of such meetings. Give a fair trial to any means suggested, if it can be adopted. The Director makes no address at the meeting in which the Office is recited.

The business meeting should be held once a month. The order usually observed is—

1. Prayer and hymn.
2. Roll call and payment of dues.
3. Proposing new members.

4. Special business.
5. Question box.
6. Director's instructions.
7. Litany of the Blessed Virgin, and adjournment.

The names of candidates should always be referred to the Consultors.

The meetings should not be drawn out too long. If possible, have the treasurer collect dues during roll call. Absentees should be noted. A slight fine—not more than five cents—might be imposed for absence when not excused. The dues should not exceed five cents a month. It is the treasurer's business to take care of all sodality money. The address made by the priest at the meeting should be well prepared; indeed, I venture to assert that, if he bestow on this work less time and care than he gives to the preparation of his Sunday sermon, he would do better to say nothing. Carefully thought out and fixed in the mind, it should be short, and treat mainly such topics as are of interest to the young ladies. The evils of mixed marriages, and the necessity of asking God to point out a distinct vocation, are themes of supreme importance in the lives of these young women, and should, therefore, be frequently touched upon. There is no association existing that can afford more real consolation to a pastor than a good Young Ladies' Sodality. None that can give more annoyance and pain than the same society, if the devil enters into it. Take great care of the young women. On them depends in the main the future of your parish. Encourage them in their endeavors toward betterment. It is a mistake to think that because they are docile, they may be slighted. They require your best attention.

Encourage any gathering where they all can come together. Make their meeting places as pleasant as possible. Plan literary gatherings and festivals—encourage anything of a social character that is permissible. Reading circle work, studies, Bible class, sewing for the poor, entertainments, properly managed card parties—anything to keep them busy, amused, and away from evil influences.

Make a great deal of the marriage of a Sodalist. Have the

sanctuary furniture, such as chairs, prie-dieus, and a mat of a special kind and of the richest quality, to be used exclusively on the occasion of the marriage of a Sodalist. No other marriage should have anything like it. The same solemnity, in the way of decorations, etc., should be observed at the funerals of deceased members of the Sodality. Have special altar ornaments, special pall, special candlesticks for the catafalque. All these things are of weight in helping to keep up interest in the work of the Sodality.

THE YOUNG MEN.

The priest who can build up successfully a Young Men's Sodality, or Society, is gifted above the ordinary. Let him cultivate the great gift by all means. How can we reach our young men? Few priests, comparatively, have been able to solve the problem. The fault may exist on both sides. Anyway, it exists. There is, it seems, a natural timidity on the part of the youth as he grows into manhood to meet a priest; with many there is a shyness which makes them feel reluctant to be seen in the company of a priest. On the other hand, the priest, especially if he be young himself, feels this restraint, this shyness which causes the young men to avoid him, most keenly. He finds it difficult to attract them, and meeting in his first efforts with failure is apt to be discouraged and to leave the young men to themselves. This is an error. They can be gained. Let the priest visit personally every young man in the parish, invite them one after another to come to the meeting. Be plain with them. Explain to each his duty, as a Catholic man, of doing what he can to oppose error, and to do it systematically. Establish a sodality, if possible, after the manner of the Young Ladies' Sodality. Make the members feel that you know them and want to help them. In many cases pastors may have to confess that the majority of their young men are not known to them. Let this not be said of you. Get acquainted. Make them feel that you are made of the same material that they are. Greet them cordially. Make them feel at home. Talk baseball, billiards, and even prize

fighting if necessary. Keep yourself posted for their benefit —but *rarely, if ever, join their sports.* By so doing you lessen your influence.

Make few rules, but be sure to observe those that you have made. Nothing disgusts young men quicker than to see the rules, which they were taught to respect, disregarded with impunity and by the *quasi*-sanction of their superiors. Have them receive the Sacraments at least four times a year. Make it your business to go after them if they miss their Communion Sunday. They require great attention. A Young Men's Sodality properly maintained requires all the extra time of one priest. No matter how zealous he may be, he will find room for all his energy in this one organization. Let him provide for dramatic entertainments, courses of lectures, literary unions, debates, anything to keep the members interested in their efforts to promote union and co-operation in fostering solidly Catholic life. They should also have a gymnasium, or guild-hall annex, if possible. Encourage athletic exercises, never forgetting, however, when with them, the lofty dignity of a priest. They must respect you if they are to profit by your advice and experience.

The young men can thus be made to feel that your only ambition is to see them prosper. Nearly all the means of encouragement that have been mentioned for the Young Ladies' Sodality may be used for the young men. Encourage sociability among Catholic young people. Doing this prevents in large measure the temptation to contract mixed marriages. Praise publicly what you find good in the young men. Condemn, privately, their faults. It is much better not to have a Young Men's Sodality than to have one which, through want of care and interest on the part of the clergy, runs the risk of becoming a failure.

The task of organizing a Young Men's Sodality should not be committed to a priest advanced in years. Men over forty rarely possess that elasticity and power of attraction which is essential to inspire active interest in such work among the youth. We lose with age much of that sympathy that binds the young to their kind.

THE CHILDREN OF MARY.

A separate society should be formed, where possible, for girls between the ages of twelve and sixteen. For them no better organization can be introduced than that of the Children of Mary, as prescribed in the excellent little book called the *Children of Mary's Manual*,[1] with modifications to suit the locality. It is the best book we know of for girls, and we might say for every woman, although we should advocate an edition in better form and larger type. Place it in the hands of every girl when she makes her First Communion. A suitable time to organize this society is the Sunday after First Communion. Model it after the Young Ladies' Sodality. The dues may be even less. The question box is an important item and has a peculiar attraction for children. We have had it for nearly twelve years, and it still maintains its popularity. One of the reasons of this may be that the society is continually changing, members not remaining longer than their sixteenth year. The strain, therefore, in this society, is not as great as in the sodalities. If we prepare our discourses for four years, and keep them, we have all the addresses that are required. Speak plainly to children. Tell them their faults. Make them understand you. Always have a story with a moral for them. Keep them engaged in some special work for the church.

During vacation, have them make fancy work for a sale to take place later on in the season. We may have such in connection with Halloweve, or the Thanksgiving festival. In this way will our real workers of the future be trained. Encourage them in having a good time, making them mindful that a good time must never exist with sin. After the Altar Society, comes this society as the easiest to manage. The pastor will find great consolation, and less trouble with it, than with others. It must, however, have encouragement and attention.

THE BOYS.

A society, corresponding to the Children of Mary, for boys,

1 This manual may be obtained from P. J. Kenedy, New York.

should be established wherever possible. Boys should enter it at First Communion time and remain members until their sixteenth year. Let it be a total abstinence society. Members should be pledged against the use of tobacco as well. It may prove an advantage to have it affiliated with the Temperance Union of America. The bulletins, etc., from that society encourage them, while the term "Cadet" has for boys a certain fascination. They will be proud of their pins or badges.[1] Boys are fond of show. Let them have uniform caps. Give them sashes or collars. These things are not expensive and are easily procured. Get the boys in line whenever you can. Have them march around a square on Communion Sunday. They must have a banner. They should wear white gloves. Arouse enthusiasm, and the parents of the lads will furnish the funds. If you have an old soldier in the parish who will interest himself, form them into a military company on a small scale. Get wooden guns. Have a drum corps. Permit them to take part in public parades. Let them have military plays, dramas, etc. It is surprising how much enthusiasm a company of boys can work up in a parish. Back of all this display is the object—Monthly Communion. Meetings should be held where the priest can get down to boy level, and caution boys against boys' sins. Here, too, may be the moulding-room for Young Men's sodalities. It is easy to keep the boys in line, because a set goes out and a set comes in each year. Make the boys take charge of their business meetings. Have them learn parliamentary usages, which will be of great service to them in the future. This can easily be done by having them repeat motions, etc., after you. A few lessons will give them a start. After that the only trouble will be, not to have them all want to make motions at the same time.

Next, you must outline some plan of work for them. You have a poor old lady in your parish; get your boys to her house for a "wood-splitting bee," or a "carrying-in-coal bee," or any work of that description. They will enjoy it,

1 These can be obtained in silver from Feely & Co., at about twenty-five cents each.

and without their being conscious of it, you will have planted the seeds of charity. An active working boys' society makes earnest working men. Let them have the question box, debates, or anything else that you can tolerate at their meetings. If you have the Cadets, get up a monthly contest—a picture, or some trifle as a prize to the one who will give the military salute the greatest number of times. Let them tell of their efforts to help others. Have an outing with them once or twice a year. Be all to all with them. You will have to cure them by patiently listening to their discussions of the sports of the day, or their snatches of low songs, or their slang; correct all plainly and gently. Boys like plain talk.

A priest who has his boys swear by him (to use a common phrase) is a king. Do all you can to achieve this distinction. However, never forget you are a priest while with them. Boys are led, not driven. Have them agree at each meeting to practice some resolution that they will adopt—for instance, "keep from answering back," "perform some specified act of kindness each day for a month," etc. Never inquire how they have kept their resolutions; let that be a matter between God and themselves. The business meeting should not be more than once a month. Have it brief. The address should be your best.

HOLY ANGELS' SOCIETY.

Little girls between the age of eight years and First Communion should have a society of their own. The Children of Mary's Manual outlines a society known as the *Holy Angels' Society.*

This is just the thing for little ones. Mould it after the Children of Mary's Sodality, so as to prepare them for that society when they are fitted for it. Have the dues but one or two cents a month. Have the meeting once a month. While a Sister may do all the work for this society, the priest must "look in" and tell a story at each meeting. Have them honor and love their Guardian Angel. For this reason encourage them to recite nine *Glorias* each day in honor of

the nine choirs of Angels. They should have songs at their meetings. Interest them in the lives of their patron saints. Encourage them to do something, according to their ability, for the Church. The spirit of self-sacrifice, and doing for the Church, must be instilled in their little hearts. Have the Sisters care for the money ; that is, receive it from the treasurer after each meeting. Let the older ones be taught the duties of secretary, treasurer and prefect. Get medals for them. Let them have a banner. Children like fuss. Make them happy. They should have a feast at least once a year. There would be no use for a society, according to their notions, unless this feast was exclusive. Therefore, whatever is done in that way, let it be "just for ourselves."

OUR LITTLE BOYS.

Our little boys are like their seniors, and require all the attention we can give them. Place them under the protection of some boy saint, Saint Pancratius, for instance. Let them pledge themselves for some special work, one of the following being suggested : " Never tell a lie," " Love their mother better than anyone else in the world," " Never give her pain," " Tell all they do to their father or mother," " Never to pass an old person without lifting their hat," etc. Encourage them to keep their pledge. Their dues should be but one cent a month. Let them organize at the beginning of the school year. Their meetings should be once a month. The order of exercises at each meeting should be somewhat similar to that of the Holy Angels Society. They will want badges and a banner—make them work for them. Instill into their minds that no debts should be contracted. Let them have some special object to work for after the banner and badges are paid for—something definite, and not too expensive, for example, a set of cruets for the altar, an altar bell, etc. They need praise, give it prudently. The priest should have a story for them at each meeting. Make them think themselves better than others of their own age who do not belong to the society. Such pride is commendable and not at all dangerous, for it is pride in their society or work,

not a personal thing. Care must, however, be taken that this sort of thing will not prevent others from joining. Let all the little boys of the parish know that they will be ever welcome to the meetings, and that they *can* join this society.

Have all meetings *short*. Children should not be kept longer than one-half hour, while for grown people the limit should be one hour. Always begin on time. The prayers at business meetings should be short, and one verse of a hymn is sufficient. Have the dues collected, if possible, while the secretary is calling the roll. Where the society is very large, ask members to enclose their dues in an envelope bearing their name, and place it on the collection plate. The treasurer can credit it afterward. This method cannot, of course, be used with the card system. Give plenty of opportunity at business meetings for the discussion of matters of interest to the whole society. No member should be allowed to speak longer than three minutes, or more than once on the same topic.

The minutes of each society must be written with great care. They should be read well. The secretary is the most important officer for the success of a society. Good secretaries are rare. Like poets, they are born, not made.

THE QUESTION BOX.

We have said that the *question box* should be a feature of the societies, especially for the young, as long as interest in it is manifested. Have it in the church, in a secluded spot, so that anyone may ask a question without his identity being known. Here is a batch of questions from a recent question box:

"What prayers must we say to gain the indulgence of the Scapular?"
"Is it wrong to pray for a husband?"
"Why can't I go to a fortune-teller?"
"What must I do to be confirmed?"
"Why can some be married without calls, and others can't?"
"How can a person excommunicated return to the Church?"
"Why do we have Forty Hours' Prayer?"
"Is it a sin to flirt?"

"Please explain at Sodality meeting, how to make a general confession."

"Could I eat meat on Friday if it would be inconvenient for the people at whose house I am to procure other food?"

"Is it wrong to go to a Protestant church for fun?"

"Is it true that everyone going to a theatre commits a sin?"

"Must one have a regular confessor?"

"Why is it sinful to repeat what the priest says to you in the confessional?"

"Can I wash my mouth with Sozodont before going to Holy Communion?"

"Is perfumery the sign of a proud person?"

"Is baptism in *any* church, true baptism?"

You may postpone the answering of part of the questions, if you desire time to post yourself.

THE TALK.

The society should be considered as a family circle, where a father speaks plainly of abuses, and commends good. Correction given to a society should always be general. It should never go out of the hall, and never degenerate into personal remarks. Words of encouragement must be spoken at every meeting. Let your talk be sharp and bright. Write it for the society. Deliver it sitting, if need be even from manuscript. Make it spicy. It should be plainer than a public address. Your object is to better your hearers. Have it so that they will understand you. The addresses should not exceed twenty minutes for a grown society, and ten minutes for children's societies. A great deal of the success of the society will depend on the discourses you give them. There is no better way of driving nails into the coffin of a society than to have a priest read a chapter of a good book at society meetings. The priest should ordinarily leave the hall as soon as the meeting ends, so that the members may have an opportunity to discuss the instruction. If the Director remains, he will be the centre of attraction to the detriment of much good. Have the hall closed one-half hour after the termination of the meeting.

The objection to this line of action is, that at this time a priest can meet his people best. This is a mistake. Let

him find some other time and means to meet them, rather than take away from the members of the society the means of meeting one another and forming acquaintances. The priest must remember that *he was made for the people, not the people for him.*

ATTENDANCE.

A very essential thing to the success of a society is that the members attend all meetings. Insist on this. Your society will never amount to anything, no matter how many you have on the roll, if they fail to attend the meetings. In nearly every parish we have some who want the benefit, but are too proud, or too indolent, to attend the meetings. They will pay their dues in advance, and they think that they have done all that is required. *Have no such members in your society;* they will be but stumbling blocks. For this reason encourage the system of having the dues paid at each meeting, and not in advance. Dues should not be received except at business meetings. Have members wear badges at meetings. Let there be a record of attendance kept.

COMMUNION.

It is a mistake to insist too strongly on men, particularly young men, going to Communion in a body, where there are not many confessors. Priests of experience know the reason of this. Many approach poorly prepared, and some even unworthily, because "they had to." While urging all to go as often as the rule prescribes, ever be ready to accept excuses without a question. If one should deliberately remain away from the Sacraments for a long time, see him, or her, privately, and if no promises can be obtained, drop such members quietly from the roll, without, however, losing sight of them.

Never sanction the action of a society that would force a person to receive the Sacraments at a specified time. We must never use force in obliging anyone to receive the Sacraments.

No society should have in its rules a clause requiring

members to approach the Holy Table more than once a month. If the devotion of the individual prompts more, let it be individual work. There should be a short public act of thanksgiving after each society has received Holy Communion, in a body. It may not be more than the Litany of the Holy Name of Jesus, but there should be some such prayer. By all means have the members of societies wear full regalia when approaching Holy Communion. It is a wise rule to offer the mass at which they receive, for their intention; and they should be made aware of this, so that each society furnish the proper stipend from their treasury.

STRANGERS.

Strangers should bring credentials. On the presentation of such, admit them at once to the society with which they were affiliated elsewhere. Have the credentials read at the next meeting of the society. This will be an introduction for them. The prefect, or some other officer, should then deem it a duty and a pleasure to introduce the newcomer to the individual members. Catholics are often slow in giving a hearty welcome to strangers. Treat them under all circumstances as you would like to be treated. On the other hand, it is a mistake to lionize newcomers who are without recommendations. Especially is this the case when the attempt is made to elect an unknown quantity to office. If they have real merit, it will come to the surface. Priests must be careful about this if they desire to escape blame.

ELECTIONS.

The most successful way of managing what is ordinarily the greatest source of dissension in societies, is to have each member write at his home, and place in a sealed envelope, the names of as many persons as there are officers to be elected. Say there are seven officers in a society. Let the electors write the names of seven members who, in their judgment, are qualified to hold office. When the time of election arrives, let the teller gather up the ballots and give them to the Reverend Director. This shortens the usual

lengthy and unsatisfactory election meetings. The officers elected will be notified of their election, so that they may be ready to fill their positions at the next meeting. Have some trustworthy persons count the ballot, or do so yourself in their presence. Follow the ballot as a guide. The member receiving the highest number of votes will be president, the second vice-president, and so on. However, always choose from the number elected, the most capable for secretary, even if the member has enough votes to make him, or her, president. The secretary is the most important officer, the president second, the treasurer third. The election of one dishonest treasurer is enough to bring the society into discredit. Practically, the Director has it in his own hands to select the various officers. This is as it should be. An officer once elected, cannot be excused from accepting the office. Better expel him, or her, from the society, than have him refuse to accept. Let this be understood and there will be few refusals. Never permit an officer to serve more than one term. This should also be clearly understood from the beginning, so as to avoid trouble. The retiring officers should form the council for one year. They, with the active officers, should hold a meeting once a month to discuss applications for membership, and such other matters as may be brought before them. Encourage all the members to render a prompt and cheerful obedience to officers. Maintaining this respect for officers is maintaining your own.

THE ACCOUNTS.

The accounts should be audited once a year. Do it yourself, or select a prudent person to do it. You can seldom expect perfect exactness. If there should be a trifling error, pass it by without noticing it. Never expect an absolutely correct balance from roll book marking, and receipts of treasurer. The better way is to count receipts after the meeting, and enter the results at the time. It is unwise to question the accounts of a good, honest person. The shortage, if any, can be accounted for without imputing dishon-

esty. Being too exacting will turn members away from the society. If a member is out-and-out dishonest, he will soon, of his own accord, cease to trouble you. Never have any wrangling about accounts in a public meeting.

In the children's societies, let the treasurer deposit the funds either with the priest or with the sister. It is not prudent to expose children to temptation by allowing them to keep the money in their possession.

The members of the Altar Society are likely to prefer paying their dues to the priest. When this can be done, let the priest in charge act as financial secretary.

RETREATS.

A triduum, or three days' retreat, should be provided each year for the men's and women's societies. The retreat for the women should be in Advent, for the men in Lent. Have the society make the offering to the missionary. Instructing them, by this means, in their duty regarding the honorarium, is an excellent way of making them place a proper valuation on the services of their Reverend Director.

A pastor needs to exercise some care in discriminating between the religious who may be sent to him by superiors for giving such retreats. Do not allow them to send whomsoever they please; that is, anyone who wears the habit. Know your man. An imprudent missionary frequently does more harm than good. The habit does not make the successful missionary. At the conclusion of the retreat, all should renew their Act of Consecration.

RECEPTIONS.

There should be a specified time set for the reception of new members, and that twice a year for all the societies except those of the married men and women. Make a great deal of such occasions. Invite a stranger to preach, if you can conveniently do so, and carry out the ceremony with all

possible solemnity. Have it before the entire congregation. Let the candidates approach the rail holding lighted tapers in their hands. They should be induced to make an offering of these, after the services, for the use of the altar. Have them repeat the Act of Consecration after you, in a loud tone of voice. Speak a few words of encouragement. Close the services with Benediction.

FUNDS.

Always use the funds for the object for which they were intended; never divert them from the proper channel. You will have little if you do. There is an Altar Society account book in existence which contains the following entry among others: "Credit: By collection for Vestments, $48.00; Debit: To a new lounge for pastor's room, $48.00." It is to be feared there are many such account books. No wonder that the vestments are in a ragged condition where such a state of affairs exists. Money is not the real object of the society, yet without it there is no activity. A non-paying church member is a poor stick. A non-paying society is like it. The pastor will manage to care for the real poor, so that their feelings may not be hurt. Never permit a poor person to suffer for non-payment of dues. As a rule, it is the wealthier portion of the flock who are the most penurious. It is well for us to instruct the members of societies in the *art of giving*. Often it is not the lack of generosity which makes people niggardly, but the lack of the knowledge of what to do. The knack of giving at the proper time, and in the proper manner, is a *real art*. Let the people know where and for what the money is used. Make financial statements at least once a year. Account for the pennies, and you will not be lacking in having them. Make our people feel that everything that is done for the Church is done for "Our Good God."

It is never well to have a society solicit funds for a society's benefit, *i. e.*, banner, uniforms, etc. This should never be tolerated. A public solicitation from any society, no matter

by what means, must be for some general benefit of the congregation.

CARDS.

Cards[1] something like the following are of great help for the prompt payment of dues. They should be used in all societies where fixed dues are required.

(Front—Altar Society.)

No.....

ALTAR SOCIETY,

ST. AUGUSTINE'S CHURCH,

KALAMAZOO.

Mrs. ....

Has contributed as follows:

18.....

	DUES.	DONATIONS.
January		
February		
March		
April		
May		
June		
July		
August		
September		
October		
November		
December		

[SIGNED,]

.....

(Reverse—Altar Society.)

"I have loved, O Lord, the beauty of Thy house, the place where Thy glory dwelleth."—Psalm xxv.

DUTIES OF MEMBERS.

1st.—Attend the meetings.

2nd.—Seek to increase the membership.

3rd.—Receive Holy Communion once a month.

4th.—Pray for the living members of the Society.

5th.—Pray for dead members.

6th.—Attend the Requiem Mass, celebrated for deceased members.

7th —Receive Holy Communion once for each member who dies during the year.

"The fir tree and the pine tree together adorn My sanctuary."—*Scripture.*

"Flowers of many kinds and leaves of trees and branches of vines contribute to the beauty of the church."

"A pious mind, devoted to Christ, is intent upon small things, as well as great, and neglects nothing that pertains even to the meanest office of the church."—*St. Jerome.*

"The work of the altar should be a labor of love, without money and without price."—*St. Augustine.*

"Everything should be done decently and in order."—*Rubric.*

1 They can be had from any printing-office at about $1 50 per hundred.

(Reverse—Boys' Society.)

PLEDGE.

WITH the assistance of God, the Ever Blessed Virgin, and our Glorious Patron, St. Anthony, we solemnly promise to abstain from all intoxicating drinks while we remain members of this Society.—AMEN.

ORDER OF BUSINESS.

1. Call to Order.
2. Prayer.
3. Roll Call.
4. Paying Dues and Fines
5. Proposing New Members.
6. Reading Minutes.
7. Report of Committees.
8. Report of Secretary.
9. Report of Treasurer.
10. Unfinished Business.
11. Special Business.
12. Director's Instruction.
13. Adjourn.
14. Prayer.

FINES.

ABSENT from meeting, 5 cents. Absent from Communion, 5 cents. Coming late to meetings twice in succession, 5 cents.

(Reverse– Christian Doctrine Society.)

"IMPARTING Truth to others, we give what outlives ourselves, survives death even, and blossoms in the tomb. Rightly, therefore, is the gift of Christian Doctrine called the greatest alms."

—LACORDAIRE.

These cards must be renewed each year. The old ones should be called in. This will make members careful of them, as well as settle all disputes about dues. We would suggest that all such cards, and all donation cards, be carefully assorted and placed under the Altar steps of the High Altar, at the end of each year. Let the members of societies know this. Have them know also that every Sacrifice you offer on that Altar, the names on those cards will be included in your memento for benefactors. If you have never used this means of encouraging contributions, you will be as-

tonished at its results. The cards will be kept clean, and be paid up in full. Never make light of old cards. Don't throw them on the floor or tear them up before a member. The cards lose all their value with such actions. Never permit the owner of the cards to write the dues for themselves. Get a rubber stamp about the size of the head of a pencil, have on it the letter X within a circle. Use this stamp for cards. With it you can accomplish rapid, neat work, and it cannot be so easily counterfeited. Insist on members bringing their own cards. Discourage sending them with children. The payment of dues at any other time than at meetings should be discouraged. The donation columns are for sums above the dues paid at each meeting. Those who are prompted to donate in this way do not care for further notice of it. Hence the X stamp, in the donation column, is sufficient receipt for same. Change the color and style of card each year.

SINGING

should be encouraged in all of the societies. Do not allow this great means of good to go into disuse.

TROUBLESOME CHARACTERS.

There are to be found in church societies, as in every other body, members who by their conduct become an annoyance, and frequently do harm to others.

In children's societies you will find those who endeavor to keep others from regular attendance at meetings, and entice them to spend their due money for candy, etc. As soon as you discover these mischief-makers, dismiss them at once.

Children of older growth become jealous. They will sow the seed of discord, and use their little endeavors to "break up" the society. As a rule, they are double-faced and always use tools for their ends. Hence, the evils of cliques. Petty

and mean characters will not leave the society when they are dissatisfied, but remain to give trouble. As a rule, they want to appear as being friends of the priest. They misconstrue his words, and retell, as his, sayings that he never thought of uttering. They make use of all their endeavors to inveigle others into mischief. They coax and promise. They are fond of newspaper notoriety, and glory in a victory over the priest. They claim credit for everything that is being done in the society, as though it proceeded from them.

These petty individuals delight in getting others into trouble.

A wholesale dismissal of all connected with such persons, or cliques, even if it takes every officer, is the only measure for effecting the safety of the society. Do this gently if you can. Harshly if you must.

In women's societies it is the talker that does the harm. Be careful of anyone who will bring you a story. As a rule, you will have a dozen about yourself circulating for the one that is brought to you. *Silence is the powerful armor of the priest.* The warning of the Gospel in regard to the "yea" and "nay" applies eminently in his case. As a rule, any attempt at explaining the things you may have been foolish enough to say will only complicate matters.

MEN'S SOCIETIES.

We must acknowledge that our influence with men has been much weakened by the disposition on the part of the poorly instructed to confound the meaning of the words liberty and license. We find that this is taken advantage of by evil-minded men, and there is a disposition on the part of many to listen to the voice of disorder, and follow in its wake. A politician usually takes advantage of this weakness among his Catholic brethren, and will seek to give himself importance by opposing the priest, whom he finds to be the only obstacle in his way. Keep politicians out of church societies. They are not a help to the church, and simply join for their own ends. When they fail in the

accomplishment of their designs, they will resort to all sorts of measures to stir up opposition. Put such a one in his place when he begins to find fault with the method of electing officers. This will be the starting point. Then is the time to "nip such in the bud." The plan we have proposed will prevent electioneering. But the disgruntled will find some opportunity to condemn what they are apt to call priestly tyranny. They fail to have their own way, and this is the source of their discontent. Hence, I would say: Avoid the chronic office-seeker; classify him with the fault-finder and intemperate. It is hard to guard against such. They neither practice nor respect candor and truthfulness, and in general they have no regard for holy things.

It is these who delight in uncovering the sores of the parish. Woe to the priest, if his life has not been blameless, when such men have been his bosom friends, as is too often the case. They worm their way into the confidence of the priest, only to strike him a death blow at their own pleasure. There are few unfortunate outcasts in the priesthood who may not trace their misfortune to such members, or ex-members, of a church society. In the same category with the above must be classed certain characters who, attaching themselves to a society, pretend to be everyone's friend. A true man must have oppositions, therefore enemies. Beware of liberal Catholics! Beware of nationalism! It has caused more sorrow for the Church in this country than all other sources combined. Malcontents will revenge their littleness by trying to bring about discord.

How are we to stop this evil? Pray. Keep quiet. Remove members who show the dispositions which I have mentioned, before they become a malignant growth. Bishops have a sacred duty to be slow in listening to reports against priests from members of societies. A priest who has deserved the confidence of being placed in charge of a parish, must be trusted as a man who knows enough to care for his flock in a manner which makes the interference of the Bishop in every petty squabble unnecessary. We have known of societies boldly asserting that their influence

was paramount with the Bishop. They may not be church societies, yet they call themselves by the Catholic name. If you think any good can be accomplished, send for the discontented party and talk straight to him. Where there is any Catholic feeling left, it will be well to induce him to approach the Sacraments frequently, say, every two weeks for three months. Our Lord may change his disposition, and bring him in the end to become a useful member. But do not place any confidence in expressions of regret until your man by his actions shows true signs of amendment.

If we ourselves have made mistakes, let us not fail to rectify them. Let us apologize. It is the Christian way. Humility always brings its blessing. We are not infallible. A gracious "giving in" when there is nothing of importance at stake will often effect much good.

There is no wisdom in insisting upon your own views with societies. If there appears to be any fault, don't speak of it until you are sure you have reason. Be quite certain that you are right before you act; hence, never follow the momentary suggestions of impulse. When you are right, stand firm. If you do go down in the storm, you will soon float. God takes care of His priests, when His priests let Him carry the burden. The divine promise, "I will protect thee as the apple of Mine eye," is not a mere phrase. When you want satisfaction, and make up your mind you are going to have it, and use worldly means to obtain it, you plainly declare that you will get along without God. On the other hand, when our burdens are cast on Him, we shall recognize that "revenge is mine, saith the Lord."

In order to uphold God's kingdom on earth we shall need the co-operation of every true man and woman in the parish. But while we have the right and duty to seek that co-operation, we should never forget that we are the leaders under God, so that our intercourse may not degenerate into familiarity, or mere human attraction. While proud of our dignity as priests, the humility of the creature should help balance the honor of the Creator. Honest, open, manly friendship is all that we should ever seek. Friendships which shun the

light of day are means of destruction. There should be no distinctions, no personal preferences in our converse with the people under our care. Treat all alike. Treat all fairly. Making your spiritual children your brethren will dispel disturbing elements, and unite all your parish in working solidly for the honor of God in His Church.

FRANK A. O'BRIEN.

St. Augustine's Church, Kalamazoo, Mich.

THE CHANT OF THE CAPTIVE—THE PRIEST'S DAILY PRAYER.

(PSALM CXVIII.)

IT is a remarkable fact that the one thought to which the lips of the priest give most frequent expression during the exercise of his sacred ministry is that of "Law." During the less than half-hour which it takes to recite the Little Hours of the Morning Office this thought is repeated at the rate of six times each minute.

What is still more remarkable than the frequent occurrence of the same idea in a small compass is the fact that this constant repetition does not carry with it the feeling of monotony which ordinarily accompanies a recurrence of the same thought or sound, especially in prayer. We grow no more weary of reciting day by day the hundred and eighteenth Psalm (cxix in the Hebrew Bible), with its unbroken refrain of praise to the Lord of Law, than we tire of the "Our Father," with its pithy and comprehensive variety of petition. "Love sings it forever without ever repeating" has been aptly said of this remarkable chant of the Hebrew captive, which is recited by a million tongues each hour throughout the world.

1 Those who recite the Roman Office repeat this Psalm daily in the "Little Hours."

To the unique character of its subject matter, which in every one of its hundred and seventy-six verses pronounces some form of the word "law" (except in verse 122), the hundred and eighteenth Psalm adds a peculiarity of form which is alike interesting and instructive.

The hundred and seventy-six verses are divided off in groups of eight verses, thus making twenty-two groups. All the verses of each group begin with the same letter of the Hebrew alphabet in regular succession, so that the first eight lines commence with א, the second eight with ב, the third eight with ג, and so forth. Corresponding to the twenty-two letters of the Hebrew alphabet and the twenty-two stanzas of the song, the sacred name of *Jehova* occurs twenty-two times. Each verse consists of twelve syllables.

Without entering into a detailed exegesis of this Psalm, which has been explained by many of the Christian Fathers, notably St. Ambrose, St. Augustine, St. Hilary, besides many later writers, we propose to give a practical survey of its structure and contents, in order to direct attention to the didactic element divinely inspired, whence "those who would attain exquisite virtue derive the secret of perfection, while the tepid are awakened to a longing for what is better." (Theodor. In Ps. 118.)

The cxviii Psalm, the longest of the Psalter, contains, as we have said, in each of its 176 verses (but one) an expression of the idea of "law." The Hebrew language employs ten (eleven) different words for this thought, in allusion, as the rabbis teach, to the ten commandments given by Jehova to Moses on Mount Sinai. The translators of the Greek, Latin, and English Bibles to mention only those which interest our readers—have not in all cases given a consistent translation of the original text, probably because they did not see any marked difference of meaning in the several terms used to express the idea of law. Indeed, even philologists are not at all sure that they have the key to the distinction in every case, just as in our own language the idea of "commandment" might easily be confounded with that of "precept" or "ordinance."

Let us give the expressions as they occur in the text and the ordinary translations.

HEBREW.		SEPTUAGINT.	VULGATE.	ENGLISH VERSIONS.
תּוֹרָה	I	Νόμος.	Lex.	Law.
עֵדוֹת	II	Μαρτύρια.	Testimonia.	Testimonies.
פִּקּוּדִים	III	Ἐντολή.	Mandata.	Commandments. / Precepts.
חֻקִּים	IV	Δικαιώματα	Justificationes. / Sermones.	Justifications. / Statutes.
מִצְוֹת	V	Ἐντολαί. / (Μαρτύρια.)	Mandata.	Commandments. / Ways.
מִשְׁפָּט	VI	Κρίματα. / Διάταξις.	Judicia. / Ordinatio.	Judgments. / Ordinances.
דֶּרֶךְ	VII	Ὁδός.	Via.	Way.
אֹרַח	VIII	Ὁδός. / Λόγος.	Via (Semita). / Sermones.	Ways. / Paths.
דָּבָר	IX	Λόγος.	Sermones. / Verbum.	Words. / Word.
אמר	X	Τὰ λόγια.	Eloquia.	Words.
אֱמֶת (XI)		Ἀλήθεια.	Veritas.	Truth. / Faithfulness.

If we examine the etymology of the original terms we discover an unexpected variety of thought illustrating the same fundamental theme.

The first word, *thora* (I), signifies "law" in the general sense of *precept*, but a precept which having the highest sanction implies at the same time doctrine or *instructions with respect to conduct.* In this sense we find it used in the first verse, "Beati . . . qui ambulant in *lege Domini*," and in about thirty places throughout the Psalm.

The second term, *hedoth* (II), the idea of "law" is connected in a special sense with that of representative or *appointed authority.* It is the "law" put on the head of the King. Symbolically as a roll which he is to keep before his eyes and inculcate upon his people as the revealed will of

God.[1] Hence, it is aptly translated as *testimonium* inasmuch as it stands a witness to divine authority, a proof and argument in behalf of the law of Jehova, which requires to be studied and cultivated. "Beati qui scrutantur *testimonia* ejus" (verse 2).

The third word employed for "law" is, *piqqudim* (III), translated as *mandatum* in about forty places. It contains the idea of a mission or *commission* to enforce the right of dominion and to deal out punishment. We find the word used allegorically for Babylon (Jer. l, 21), and this exactly corresponds with the idea of captivity as a retribution or visitation of the divine law. The verb פקד, from which the noun is derived, signifies: (1) to visit, examine, subject to trial, punish; (2) to set over, appoint. Whence we have the twofold thought of dominion and punishment.

The next term, *chuqqim* (IV), presents to us the idea of "law" as *firmly established.* The root of the word signifies to engrave, that is, to cut deeply into. In this sense the word here used has been read as expressing the fundamental law which, begetting a just moral instinct, restrains the will.

Mizoth (V), for which we have ordinarily "mandata" in Latin and "commandments" in English, implies the idea of joining closely together, *rendering compact.* Thus it indicates a command which is given in common to all, which unifies the subjects and binds them to the Lawgiver. "I have *sought Thee* with all my heart, make me not *wander from Thy commandments*" (verse 10), and again, "Thou hast rebuked the proud who *wander from Thy commandments*" (verse 21).

Next we have a word, *mishpat*, or, in the plural form, *mishpatim* (VI), which is the "law" in judicial utterance. It has, moreover, the sense of a privilege, and we find it both in Jeremias (xxxii, 7) and in Samuel (i, 8, 9; x, 25), used as

1 In some Psalm titles it stands for the musical choir. It may be noted in this connection that the ideas of music and of authority are closely united among the ancient peoples; thus, among the Chinese, *music* is called not only "the echo of wisdom," "the mistress and mother of virtue," but, in a special sense, "*the manifestation of the laws of heaven.*"

the right of redemption. Some writers[1] maintain that this Psalm is throughout of a Messianic character, and that the division into octaves indicates the perfect fulfilment of the law in the accomplishment of the time of Redemption. If so, we have an additional argument to support this thought in the fact that the word *mishpat* applies not only to the law of the Hebrews, but to that of the heathen religion (Cf. 1 Kings xvii, 26), thus indicating the call of the Gentiles who live according to the dictates of the natural law, the norm of right written in the heart. "I have chosen the way of faithfulness, I have held Thy judgments," says the Hebrew text (verse 30).[2]

The seventh word, *Derek* (VII), which is the equivalent of "law" in the original, is translated by *way.* The root from which this word is derived signifies "to wander," but with the notion of making headway, *advancing.* Hence, it is used for "walking on an easy, level road, free from hindrance." Thus it comes to mean the *law as a help to perfection.* When joined with the name of God, it means *God's way of acting*, that is to say, with order and beneficence, and without anyone or thing being capable of resisting.

Orach (VIII), the next term, is *the law of life*, the turning of time to just account. In this sense we translate it as *Via*, *semita*, *sermones* (that which binds men together), their ways of acting, the path of life; and they are called *His* ways inasmuch as they are *marked out for us by God.*

The ninth term for "law" is *Dabar* (IX), which occurs about a dozen times. It corresponds to the Greek word Λόγος, and signifies at once a word, an act, and its reason or cause. It is the divine law, proceeding from eternal equity and creative as the first *fiat.*

Finally, we have *Emer* (X) and *Amanah* (XI), closely allied, yet differing in so far as one elucidates the other. The one occurs repeatedly and is translated *eloquia* or *words;* the other is mentioned once and rendered as *veritas*, that is, *truth*,

1 See Wolter's *Psallite sapienter*, Vol. IV, ad Ps. cxviii, p. 450.

2 In verses 84 and 132 the word *mishpat* occurs, but not as synonymous with the Law of God.

fidelity. The interpretation that the *word of God* is the *law of truth*, follows quite naturally. The verb *emer* literally means *to stand high, to shine forth.* Thus, the idea that the law of God brings light to our feet, that it is infinitely above human laws and truth, an infallible norm by which we may regulate our conduct, belongs to the quality of this word. Moreover, *Amanah* signifies *a covenant*, a decree, sure and inviolable, such as the law of God with its promise of an inheritance to those who are faithful to its behests.

We have said above that the one hundred and twenty-second verse is the only one which does not contain an expression of the idea of law. The Vulgate has "Suscipe servum tuum in bonum," which our English Bible renders "Uphold Thy servant unto good." The Hebrew word corresponding to "suscipe" or "uphold" is ערב, which signifies *to be a surety, to protect as by legitimate compact.* It would not be difficult to find in this expression an allusion to the protective or redeeming virtue of the divine law or covenant. "Redeem me, quicken me for Thy word's sake," says the inspired writer shortly after, and in many places he alludes to the redeeming power of the law, as "Be Thou mindful of Thy word to Thy servant in which Thou hast given me hope" (verse 49 and the following).

There are hardly any exegetical difficulties in the Psalm which will not yield to a thoughtful application of the different meanings which we have pointed out.

The Psalm is, accordingly, a practical meditation upon the grandeur and utility of the divine law. The wonderful versatility with which the simple theme is handled gives an excellent lesson in the study of "mental prayer." Some writers view it as a simple repetition of the same idea, without any apparent aim at definite order of thought. Others, like Delitzsch, fancy that they recognize a systematic development in the train of successive ideas.

"Quae voces," says Bellenger, "quamquam videantur in specie differre significatione in hoc tamen psalmo synonymae promiscue usurpantur ad significandam legem Dei et doctrinam ab eo traditam, adeo ut psalter solum voluerit hoc

varietate appellationum eo plus reverentiae et dignitatis doctrinae et legi divinae conciliare, variasque ejus qualitates, notas, proprietates et effectus indicare."

The whole may easily be reduced to a few leading propositions, or truths, with varying refrain, as follows:

1. He who loves and observes the law of God
   a. Is rendered happy;
   b. He obtains true wisdom; and
   c. Is preserved from evil.
2. The Psalmist having recognized this truth
   a. Loves the law of God exceedingly;
   b. Meditates upon it continually;
   c. Strives to be faithful to it.
3. This effort brings upon him difficulties and severe persecutions.
4. Convinced of sure retribution, he zealously vindicates the law against evil doers.
5. Prays for fidelity and perseverance in the law.
6. Avows his gratitude for the benefit of being admitted to the observances of the law, and for the trials which its fulfilment have brought upon him, because he recognizes that these trials have brought him nearer to God.

Who the author of this Psalm is cannot be fixed with any certainty. Many attribute it to David; but the style of language, the form of composition and certain expressions in the Psalm itself show it belongs to a later period, the period of decadence in Hebrew poetry. The fact that there is no allusion throughout the Psalm to the Temple and the Jewish sacrifices seems to indicate that it was composed during the time of exile. Perowne holds that its date must be fixed posterior to the Babylonish captivity, at a time when Esdras and Nehemias revived the remembrance of the law among their subjected brethren.

Several passages seem to indicate that the author was a young man, one of the priestly rank among the captives, who meets with much opposition and persecution in his efforts to vindicate the law of Jehovah. "He is misunder-

stood, ill-treated, and persecuted by the adversaries of the word of God, and especially by a government hostile to the true religion (verses 23, 46, 161). Put in bonds, he is in constant expectation of death (verse 109). But throughout he recognizes the hand of Jehovah amid his trials, sustaining and comforting him, and averting the machinations of his enemies."

It is a prayer full of instructive thought for the priest, the defender of truth and the guardian of divine law. "Quanto videtur apertior," says S. Augustine, "tanto mihi profundior videri solet."

H. J. HEUSER.

CLERICAL STUDIES.

XXVIII.

HOMILETICS (II).

TWO forms of discipline, as we have seen, serve to prepare the young cleric for his future work as a preacher; first, his general studies, in all of which that work is kept constantly in view; secondly, a series of special instructions and exercises extending over the whole period of his theological course, by which he is initiated into the rules and practice of the art in its principal forms.

By these means, intelligently and steadily applied, much may be accomplished, and those who have turned them to the best account are generally found ready, at the appointed time, to assume the task which awaits them. Yet it must be confessed that to no other duty do they find themselves, as a rule, so unequal at the outset. Preaching, seen in the distance, or attempted as a literary exercise, may seem easy enough; but when taken up for good, as a part of the sacred ministry, it proves to be surrounded by all manner of diffi-

culties. Unless he confines himself to what is easiest, or simply appropriates the work of another, the beginner is perplexed at the very outset as to the choice of his subjects, and as to the aspect under which he should consider them, and when both have been determined to his satisfaction, the work itself still remains to be done. Materials have to be collected, and among them a selection made of what is most to the purpose. Then come the ordering and accommodating of all to the special requirements of the occasion, and, finally, the literary care to bestow on the whole work. No one of these things can be neglected, but it is a hard task on the young preacher to compass them all. When he attempts it for the first time, he generally finds himself confused in his conceptions, meagre in available knowledge, feeble in power of illustration and development; he discovers, in short, that his education as a preacher is only begun, and that, to say nothing of eminence, if he would reach even a fair degree of success, such as he is bound to aim at, a considerable amount of labor is still before him.

To describe briefly of what kind that labor has to be through life, and especially in the early years of the priesthood, is the object of the present paper.

I.

Progress in the art of preaching means, and can only mean, growth in religious knowledge, speculative and practical, and in the power of impressing it upon a Christian audience.

As regards the knowledge of Christian doctrines and Christian duties, the youthful preacher, notwithstanding his lengthened course of preparatory studies, has yet much to learn. His dogmatic conceptions are still in many ways superficial, narrow, bound up in formulas, and lacking the openness, freedom, pliancy and ready combination with other truths which characterize a thorough acquaintance with any system of thought. Why are doctrinal instructions often so dry, so uninteresting, so full of iteration? Mainly because the speaker is unable to enter into his subject more deeply. His knowledge stops short with the text of his manual and

has never been expanded by further study. The wider speculations of the great theologians, the views of the Fathers, the philosophy and the history of the doctrine itself, are almost entirely unknown to him. To its bearings on other truths, or on the conduct of life, he has given little or no thought. What wonder if his discourse is only a translation of his text-book, or a lifeless reproduction of what he has hastily gathered from some other source?

For similar reasons his moral instructions are equally defective. At the beginning of his ministry the young priest knows, indeed, the rules of moral and Christian conduct so as to be able to decide with sufficient accuracy the cases which come up before him in the tribunal of penance. But the knowledge strictly requisite in the confessor is by no means sufficient for the preacher. It is to the whole sphere of moral goodness that the work of the latter extends; to the lighter as well as the graver duties of life; to counsel as well as to precept; to the endless applications of the law as well as to its abstract, general forms; to the obstacles which interfere most with its observance as well as to the motives which induce men most effectively to follow it.

Hence the need of a closer and deeper study of the Gospel and of its teachings, of the traditional spirit of the Church, of the practices of Christian piety and the rules of the ascetic life. Hence, also, the necessity of knowing the world and the human soul. For they are the subject-matter of the preacher's action. It is to his fellow-men that he is sent, to win them from their evil ways and turn them to God, and how can he do it unless he knows them as they are? It is not sin in general that he is expected to combat so much as the prevailing sins of his people. It is against their besetting weaknesses that he has to caution and strengthen them; it is their special delusions that he has to dispel, their special temptations and dangers that he has to keep steadily before them. He must appeal in his proofs only to principles which they recognize, in his exhortations only to feelings to which they are alive, or which he has the

power to awaken within them. And since, underlying the differences of individuals, classes and races, there are fundamental, unchangeable elements of human nature which are the same in all, similar thoughts and principles, similar springs of action and life, the preacher has to be familiar with them all so as to stir them into action with unerring touch, whenever he needs to appeal to them.

Such is the field of labor that spreads itself out before the preacher at the very outset of his career. But beyond it lies another much vaster, which he cannot neglect, the field of general culture.

The need of general culture in the orator—that is, in whoever is frequently called upon to address an audience—has been recognized from the beginning by all those who have laid down the laws of public speaking. Aristotle, the greatest teacher among the Greeks, places it unhesitatingly in the foreground. The proper "invention" of striking ideas, he tells us, though in part depending on natural ability, depends still more on having the mind fully stocked with all kinds of knowledge. Cicero and Quintilian, the greatest authorities on the subject among the Romans, insist upon the same thing. In the judgment of Cicero, oratory includes the study of philosophy, of laws, of the structure and nature of man's frame, of the arts of reasoning, of history and of poetry. Indeed, as Fenelon remarked, he seems to think that an orator should know everything. How much more the preacher, whose subject, Religion, is closely connected with every aspect of man's nature and history, while, in itself, it is a standpoint from which the whole world has to be viewed and judged. By no other means can the preacher keep his hearers constantly interested. A lively manner, grace, facility of expression and other similar gifts may help much in that direction, and occasionally suffice to secure attention. But they can do so only occasionally, not habitually. The only thing of which the mind never wearies is fresh nutriment, new thoughts, new facts, new aspects of things. Iteration is fatal to the most striking and most solemn truths, and with those who are frequently called upon to speak, iteration

is a necessity which can be averted only by accumulated wealth or steady growth of information.

The preacher should, therefore, like Bacon, "take all knowledge for his province;" he should at least keep his mind open in every direction, adding constantly new facts and new truths to his mental equipment. Philosophy, history, the events of contemporary life, the discoveries of science, literature, art, everything will prove serviceable. There is not a law of nature or of mind, not a fact or feature of the visible world, that has not its counterpart in the moral and spiritual order, so that in this divinely established harmony the preacher finds an inexhaustible supply of images, analogies and illustrations, which captivate his hearers and shed a bright halo of light around his most arid and arduous subjects.

Finally, the resources and the power of the preacher thus assured, and with the proper materials at his command, he has to put them into shape; that is, from their confused mass, to evolve something clear, forcible, orderly, unmistakable in its purpose, with everything in its proper place and in due proportion, and where no element is admitted which does not lead to and subserve the object in view. This, indeed, is the most difficult part of the task, especially for the beginner, and requires most patient and persistent effort. But it has to be done at any cost. Something barely tolerable may perhaps be achieved without it; but all real, abiding oratorical power is won only at the cost of hard, enduring and often ungrateful labor. Indeed, a man can improve in nothing if he contents himself with doing what is easy. Progress means strictness with self, a ready rejection or recasting of what is unsatisfactory, a patient retouching and improving of what is still imperfect, a constant striving to do one's best. In no other way have those succeeded whose names have come down to us in connection with any of the liberal arts. Such, in particular, is the experience of almost every successful preacher of past or present times. What seems to us so easy and so natural in their utterances is the fruit, they tell us, of persistent and often most painful exer-

tion ; and when the individual sermon has cost them little, it is only because of the considerable work that has gone before it.

Such is, in its general features, the labor which awaits all those who assume the duty of preaching. For no two is it entirely alike, each one having duties, requirements, gifts, facilities and difficulties peculiarly his own. Yet there are certain common lines upon which all have to move, certain practices that cannot be omitted with impunity, and which, consequently, it will not be out of place to point out here.

II.

THE FIRST IS READING.

The preacher should read a good deal. He has to read in order to keep up that professional knowledge upon which his work mainly depends, and, again, to collect the special materials necessary for each one of his discourses. That general culture of which we have spoken can be acquired and maintained only by much reading. In one sense a preacher cannot read too much, nor on too many subjects, since all, as has been said, may serve his purpose; but practically, he has to confine himself to what will serve it best.

From that point of view, nothing, of course, can compare with the Bible. The word of God is the choicest nutriment of the Christian soul ; it should be the daily bread of the preacher. With a familiar knowledge of the Bible, he could almost neglect everything else and yet speak in a fitting manner of all the great themes of Christian faith and Christian life. The Fathers had little else to turn to, and since their time it is at the school of the Bible that all great Christian orators have been trained ; it is mainly from its sacred pages that they have gathered, not only divine truth, but depth of thought, sublimity of conception, majesty of diction, vividness of color, unction, inspiration, whatever, in short, gave them the power to sway men's souls and turn them to God.

After the Bible, the Christian orators, ancient and modern; the Fathers, St. Augustine especially, and St. Chrysostom; not so much for what may be borrowed directly from them as for the exhibition to be found in both of what true preaching should be—natural, spontaneous, full of life and full of the Gospel. As regards modern sermons, their helpfulness is too well known to need comment. There is, in fact, a common and constant danger of their being too freely used, the less industrious, as well as the less gifted, judging it easier to copy than to imitate them. In this connection it may be well to remark that all subsist more or less on what has been thought or said before them. Truth of every kind is a tradition, in form as well as in substance. To draw wealth from those whose treasures lie open before us is a sort of natural right, exercised consciously or unconsciously by all. Striking images, beautiful thoughts, deep truths are promptly assimilated, and what is duly assimilated becomes part of ourselves and is really our own. To use what comes in our way, by fitting it into the framework of our thoughts and mingling it with what already fills our mind, is the very end and object of our intellectual intercourse with books and with living men. What injures the preacher, intellectually and morally, is the habit of living on the work of others with as little as possible of personal effort. The result is ordinarily poor—almost unavoidably so, for a discourse is essentially personal, and lack of individuality in it always means absence of power.

There are two other sources to which the preacher has constantly to turn for knowledge and inspiration: ascetical and devotional books, and the Lives of the Saints. But so much has been said of both in our remarks on Ascetic Theology that we merely point to them here as being far more helpful to the preacher than is commonly thought.

In the matter of general reading, the preacher will naturally be guided by his own intellectual bent. If a choice may be suggested, we would say that the subjects most helpful are generally those with which his hearers are especially

acquainted, such as the various arts and sciences, history, etc. Allusions to them are promptly grasped, and, if intelligent and judicious, are thoroughly enjoyed. We know how much St. Francis de Sales adds to the interest of his sermons and spiritual writings by the freedom with which he borrows illustrations from natural history, as he had learned it from Pliny and the ancients. The fuller and more accurate knowledge of our day would be still more profitable, and we have no hesitation in saying that in Sunday-school and familiar discourse the religious teacher would find an inexhaustible supply of happy illustrations in a wider acquaintance with the habits and instincts of animal life.

Lastly, if the young priest would always clothe his ideas in the most appropriate language, he should keep in touch with the best literature. Reading authors is like living with them; one adopts unconsciously their modes of thought and their vocabulary. Here again a choice is necessary. In the abstract, the great writers, "the classics," are the best, and to enjoy them more than any others is a sure sign of a literary taste improved and refined. Yet to many, writers of lesser name and merit may be more serviceable, because more accessible; and practically, the preacher has to cultivate chiefly those from whom he gathers most inspiration, and in whose writings he finds the fullest and happiest expression of his own thoughts and feelings.

In this department the poets should have a special share. Oratory and poetry go hand in hand; they are sister arts. Both appeal to what is noblest in the human soul; both aim at reaching it through the imagination. The greatest thoughts and the highest aspirations look for their expression to the orator and to the poet. Nowhere can the orator find as with the poets that beauty of expression, that vividness of color, that grace and delicacy of touch which add so much power and charm to a discourse. Bossuet, we are told, was wont to prepare himself for his immortal "Oraisons funèbres" by reading aloud a chant of Homer. From the greatest of ancient poets the sacred fire of inspiration leaped into the soul of the greatest of modern orators.

SECONDLY, REFLECTION.

By reading, the preacher gathers the elements of discourse; by reflection, he assimilates them. The former is useless without the latter. Reading is simply a waste of time if the mind is not kept actively working on what is read, to understand, to judge, to unite what is of value in it with one's previous thoughts. Conversely, the thoughtful preacher makes everything available that comes under his notice. Like the artist who, pencil in hand, is ever busy, sketching picturesque aspects of things as he falls in with them, or quietly studying the outlines and play of features of the men he meets and converses with, and all in view of the pictures he means to paint one day; so the preacher observes, listens, takes in all the passing scenes of life in the book, the review, the daily paper; in his unceasing intercourse with his people. All his experiences of men and things are noted, remembered, to become, when occasion requires, some of the most valuable elements of his preaching.

Not only does reflection serve to assimilate what comes from without, but it prepares and widens the mind to receive what is thus offered, and urges it to pursue what is still distant. It begets a craving for knowledge, just as the physical appetite for food impels living beings in quest of it and disposes the whole digestive system for its reception. Previous reflection is an absolute necessity in whoever prepares to write a sermon. His first care should be to think out and note down his personal conception of the subject and of its various developments, thus exercising his mental faculties and power of invention. After that he may read and thereby enlarge or modify his original conception; but even thus transformed it still remains his own, and retains all through the impress of his personality. Preachers often fail to realize how much they lessen the value of their work, and, instead of shortening, lengthen it in the long run, by adopting the easiest and quickest way of composing their sermons. A single subject thoroughly thought out gives a power over the subject itself and all around it, with a general and ever-

growing facility to handle all manner of subjects, which no amount of easier and less personal work can ever supply.

THIRDLY, WRITING.

To write much, especially in the beginning, has always been considered an essential part of rhetorical training. "The pen," says Cicero, "is the best of teachers." *Stylus optimus ac praestantissimus dicendi effector et magister;* and he adds: *Caput est quamplurimum scribere.* (De Oratore 1, 33.)

Writing for the preacher has many purposes. He writes, first of all, to remember. He has his note-book, his alphabetical index, into which he gathers the various elements of his discourses of which we have spoken, as they come up before him; strong and impressive thoughts or arguments, happy presentations of doctrine, suggestive passages of Scripture, images, comparisons, etc. A thesaurus of this kind is useful to the industrious compiler far beyond anything of the kind he may find already put together by some other hand.

The preacher writes, in the second place, to draw out his thoughts and to formulate them in connection with each subject; to give expression to what is working within him; to establish a certain order in which the elements he has discovered or selected may be set forth. This, indeed, is a necessary preparation, but only a preparation for what is properly writing, that is, giving its ultimate shape to the sermon. It is this last manner of writing that Cicero has in view, that writing in which the composer puts forth all his literary power and thereby develops it. Literary power is a thing of slow growth in most young men. Notwithstanding their long years of classical training, they go forth with a very limited knowledge of the art of rhetoric or of the resources of their native tongue. Richness of vocabulary, appropriateness and vigor of expression, ease and grace of diction, a happy choice of words, all that goes to make the trained writer or the felicitous speaker is still, in a great measure, wanting. Reading helps to give it, but it can be completely won only by the assiduous use of the pen. Bacon

observes with much reason that "Writing makes the exact man." It sets his thoughts before him and permits him, after due deliberation, to approve, to withdraw or to modify them. It does him a similar service in a literary point of view, giving him an opportunity to weigh his words, to test his arguments, to brighten and polish his diction, to exert, in a word, all his literary judgment and ability. It is to the extreme care and patient effort bestowed on this manner of work that the greatest writers and orators chiefly owe their fame, and whoever, through inability, disinclination, or lack of leisure, is kept from taking similar pains, can never hope to rise much above the common level.

FOURTHLY, ADVICE.

To know the mind of others in regard to our work, of whatever kind it be, is always most profitable. The youthful preacher has an especial need of it, yet there are few to whom that benefit is so commonly denied. Almost all those whose work appeals to the public—the writer, the composer, the artist—learn very soon what the public thinks of them. Through the various channels of public opinion, criticism, friendly and unfriendly, reaches them every day, while other results of a tangible kind tell them still more forcibly how far they have succeeded or failed. Not so with the preacher. The sermon being ordinarily part of a celebration which is obligatory on the faithful, or which may contain other attractions, that they attend in large numbers is no sign that they derive pleasure or profit from what they hear. Besides, a sense of reverence forbids them to be critical, and for this and other reasons very few care to convey to the preacher an unfavorable impression of his work, while those who express approval are too often of that kind that their sincerity is questionable or that their judgment is of slight value. Those whose remarks would be most profitable are slow to speak, because they know that criticism, even when well meant, is rarely accepted and serves too often only to beget resentment.

Is the young preacher, then, incapable of judging correctly his own work, fatally condemned to walk in darkness? Will

nobody sustain him by praise he may accept, or point out to him what is obscure, or weak, or incomplete in his work?

The help will not be denied him if he is resolved to secure it at any cost.

1. His pastor will usually give it, if humbly and persistently appealed to.

2. Other priests who habitually or occasionally hear him will be ready to do him the same service, if they see clearly that their remarks will be sincerely welcomed.

3. There may be those among his lay hearers who, with proper encouragement, will be induced respectfully to tell him what they think or what is commonly thought, and thus awaken his attention to faults that may, once pointed out, be easily corrected.

4. A written sermon can be submitted at any time to the candid and friendly criticism of a clerical friend, and always with advantage, whether his experience and literary gifts be greater or lesser than those of the writer. Some of the best and most successful preachers of the day are known to have never, during a long course of years, preached an important sermon without first submitting it to the judgment of some candid and competent critic. Surely the friendships of college and seminary life should be sufficient to secure later on a service of the kind to those who sincerely desire it.

Such are the chief means by which those who enter on the ministry may continue to fit themselves for the work of preaching. Few indeed, if any, can employ them to their full extent; but equally few are those to whom it is denied to use them at least in a certain measure, and if they do so from the beginning, and as far as circumstances permit, the result will be such as to make it a pleasure for them to continue.

Two things they have to bear constantly in mind; first, that on all occasions, great and small, they owe it to God and to their hearers to do their work conscientiously and carefully; next, that while the multiplicity of their duties forbids them to give much time to each sermon or instruction, they will find it most profitable to have habitually in

hand one or two subjects upon which they are putting forth all their power.

With the practice and exeprience of years, the preacher finds his work grows pleasanter and lighter. His individuality has developed; he has become more and more himself. There has been a corresponding growth of power; ripeness, measure, tact, practical wisdom, a sense of the concrete have come without special effort.

Can he, then, cease to cultivate his mind and live on what comes thus? By no means. First, because it is the common condition of all man's powers, mental as well as physical, that if they cease to be called into action, they deteriorate and decay. Who has not witnessed the operation of this law in the various conditions of life? How often in particular do we not see men exceptionally gifted as speakers, after a period of success, gradually decline and ultimately become commonplace and uninteresting, simply because, for one reason or another, they no longer devote the necessary time or expend the necessary energy on their work!

Secondly, because freshness of thought is essential in a good speaker, and it can be maintained only by keeping the mind in unceasing contact with the sources of truth and inspiration.

Lastly, because even the best sermons of an earlier date need each time to be accommodated to the varying requirements of the hearers and the changing conditions which time and circumstances effect in the preacher himself, else he and they will be found to have outgrown the sermon.

For all those, therefore, who are engaged in the sacred ministry of preaching divine truth, to whatever age or condition they may belong, one thing only remains: To gird their loins for unceasing work and set before them, as a motto, the last words of the great Roman emperor to those who surrounded his death bed:—*Laboremus.*

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THE RT. REV. BISHOP OF COVINGTON'S VIEWS ON PREPARATORY SEMINARY TRAINING IN THE UNITED STATES.

IN a series of interesting papers on ecclesiastical education in the United States, which appeared in the REVIEW during the last few months, I find one in the April number, on Preparatory Seminaries, which, it seems to me, calls for some comment. Its author, the scholarly Bishop of Covington, is well known for his wisdom, candor and experience, and his views accordingly command wide attention. If I venture to express some difficulty in subscribing to certain opinions expressed by the Right Reverend Bishop, it is not in a spirit of captious criticism, but rather to elicit a fuller explanation of the points taken regarding a subject of extreme importance to the Church of the United States.

Bishop Maes pleads "for less seclusion from the world than that which obtained in the preparatory seminary of olden times," advocates "the Catholic college day-school," thinks "it wisely provided that there are more mixed colleges than preparatory seminaries," and that "the existence of mixed colleges is a blessing to the Church;" indeed, he believes that "the students whose ecclesiastical vocation develops and matures there (in mixed colleges) are all the better informed and equipped to be leaders in the fight," and that "the ecclesiastical vocations therein are apt to be more solid because they represent, so to say, the survival of the fittest."

I must confess from the very outset that in reading the arguments of the distinguished Bishop, I find it difficult to ward off a disagreeable impression which arises from the marked similarity between his reasoning and that of certain champions of public school education, as against that of our Catholic schools. Advocates of public school education affirm that the times in which we live have changed, that the modern conditions in which our life is cast can best be provided for by accustoming our youth to their dangers, that the moral atmosphere of home life is the best preparation for a virtuous independence in after life, that if parents do their duty and prevent evil associations, and if the school-teachers refrain from using influence adverse to faith and

virtue, a child's religious education is sufficiently provided for at home and in the ordinary Sunday-school. The Bishop also argues, if the home be a real Christian home, if the young man keeps aloof "from worldly amusements of his own free will without fear or constraint," if his surroundings bring him "not in too much contact with society, or exert a weakening influence upon his piety and retard the growth of a serious character," if the professors of such mixed colleges "understand their mission and do their duty," then the training received in mixed colleges is not only amply sufficient, but is better fitted for the evolution of a solid ecclesiastical education. Evidently the Bishop requires that a great many conditions be verified before he would permit the young aspirant to enter a mixed college. Indeed, the Right Reverend Bishop would almost make us suspect that he considers the relation existing between public schools and Catholic schools to be similar to that existing between mixed colleges and preparatory seminaries, for he appears to lay down conditions even more exacting than those which the church requires for permitting our Catholic children to enter the State schools.

But waiving these considerations, our chief reluctance to endorsing the Bishop's views arises from the fact that they are diametrically opposed to the legislation of the Third Plenary Council of Baltimore. He ingenuously admits that he is opposed to the system as prescribed by the Council of Trent and to the spirit which "is still ruling to a great extent in the ecclesiastical seminaries of Italy and other southern countries." If he were to stop here, we might accept his statement to the effect that the times we live in necessitate a change of discipline; but he advocates a system which is merely tolerated by the Church, and prefers it to the one expressly prescribed by the Council[1] in the following terms: "In quibusdam hujusce regionis locis ea adhuc obtinet agendi ratio, qua clerici tyrones, donec seminarium majus ingrediantur, in collegiis educantur in quibus crescunt ac instituuntur juvenes qui laicali statui destinantur. Equidem

1 Tit. v, Cap. 1, num. 153.

ejusmodi educationis ratio non omni ex parte Concilii Tridentini praescriptis respondet, juxta quae clerici instituendi sunt in seminariis in quibus omnia ad unicum clericalis educationis scopum diriguntur. Verum quum pro temporali necessitate, iisdem in locis seminaria pure ecclesiastica, in praesenti erigi aut sustentari non queant, indulgendum erit ut, quoad per subsidiorum tenuitatem meliori modo provideri non possit, in memoratis locis mixtae educationis rationem retinere liceat." We understand this decree not only to endorse the preparatory seminary, but to prescribe that every clerical student be educated in such a seminary, and only to tolerate (indulgendum erit) in certain places (in locis . . . quoad per subsidiorum tenuitatem) their training in secular or "mixed colleges." We venture to believe that this decree is still obligatory in conscience. It was formally enacted after long and mature deliberation. We are told that at the Council some theologians were anxious to word it still more emphatically, and favored the erection of country houses, where the clerical students of separate districts might spend their vacations together. The decree was carefully weighed and approved by the Holy See. It was promulgated by the Apostolic Delegate, Cardinal Gibbons, in due form scarcely more than ten years ago. It has never been revoked; nor has a sufficient number of years elapsed to say that it has wandered into innocuous desuetude, while it can hardly be said that the conditions of society have changed within the last ten years to such a remarkable extent as to render the decree impracticable and nugatory. At all events, we are not the judges of the inopportuneness of a legislative enactment. When a law is made, let it be enforced. To uphold the dignity of law is characteristically American.

Even where a law is obnoxious, it should still be enforced, as the enforcement of an obnoxious law is the best method to secure its repeal. Nay more, we venture to suggest that an unwholesome precedent would be established by openly favoring a system discountenanced by the Church. There is a general tendency in certain quarters to criticise existing

institutions, to evade laws and discipline, to contemn the old and embrace the new, and to imagine ourselves wiser, more broad-minded and less constrained than our elders. I can hardly be charged with extreme conservatism in maintaining that a decree individually endorsed (*definiens subscripsi*) by more than seventy Bishops and by Rome (*diligenti inquisitione adhibita, atque omnibus accurato studio debitaque judicii maturitate pensatis*) approved and (*inviolate servanda*) enjoined, should not be found fault with in public print within so short a time after its solemn promulgation.

The learned Bishop argues that total retirement was formerly necessary or strongly advisable because of the universal corruption of the world and the worldliness of perfunctory priests, and that such seclusion begot "those giants of intellect and those models of pastoral vigilance, whose names adorn the ecclesiastical annals of the seventeenth and eighteenth centuries;" in these days, however, when the clergy is a devoted and unselfish body of men, and the corruption in the world is less positive and universal, the Bishop thinks that seclusion is "not healthy either for the mind, heart or body," that it will give us priests who will do less effective work, less effectually protect themselves against baneful influences, and more readily yield to the allurements of a life of ease. This sounds paradoxical, to say the least. It seems to me that if total seclusion did not in former days produce hot-house plants, priests who were easily carried away by the general corruption,it is hardly reasonable to assume that to-day the same system would engender a body of priests less capable of resisting the diminished corruption and less seductive dangers of a much improved world. If formerly "it bore magnificent fruits," nay, produced "giants of intellect and models of pastoral vigilance," why shall it now be held to develop and mature students who are imperfectly "informed and equipped to be leaders in the fight"?

What appears to us still more paradoxical in the Bishop's argument is that the college boy should be exposed to "temporary commerce with the world," of course, always "care-

fully guarded and well ordered;" later, when "the young man's character is already in a measure formed," he should be constrained "to spend some years in the boarding-school of a seminary." On the contrary, is it not precisely at the critical period of a boy's life, when his character is being formed that he needs most care and vigilance? Is it not just then that deteriorating influences should be kept from him, and all dangerous allurements be removed? Are not the principles of self-denial to be prudently inculcated in the days of youth, as well as when the character is nearly formed? When the young man has become mature enough to resist, then is the time to test his endurance, to try his spirit of sacrifice, and harden him gradually by judicious exposure to danger.

The Bishop continues: "The fact that their superiors (viz, those of preparatory seminaries) insist on the students spending their vacations away from them makes away with whatever objections we might raise against them from the point of view just mentioned." But the query arises, Are there any preparatory seminaries in the United States, Canada, or even France, where the students do not spend their vacations, that is, from two to three months every year away from their Alma Mater? Why, then, plead for greater elasticity of rule? Why insist upon less seclusion? Why hold that the seminary legislated for by the Church is less efficient in solid ecclesiastical training then the mixed college?

Priests of experience who have for years been employed in the work of education in theological and preparatory seminaries, affirm unhesitatingly that the future priest is formed in the preparatory rather than in the theological seminary. Why? Because he spends the period during which the character is ordinarily formed in the preparatory seminary. It is hardly necessary to develop this statement. But if it be admitted as true, we ask: Where is the boy most likely to obtain the clearest, highest and purest ideal of the priesthood? Where will it be held up constantly before his mind? Where will it be cultivated in season and out of season?

Where will the greatest stress be laid upon the arduous duties of the priesthood and upon the manifold virile virtues which they demand? Where will the boy be continually urged to aspire to all that is holiest, noblest and most supernatural in man's life on earth? Will it be in the bosom of a hard-working, world-battling family, in the promiscuous gatherings of a mixed college, or in the precincts of a seminary especially instituted for that purpose? It seems to us that to ask the question is to have answered it. Again, where will the preparatory studies of the classical course be selected with more attention to their bearing on the education of a priest, and where will they be prosecuted with more vigor and earnestness? Is it in the ordinary college, where no precise and definite aim is kept in view, where hundreds of parents have to be pleased and humored, where often numberless distractions and enticements beset the pupil, and the standard of scholarship is not always sufficiently high to answer the needs of a young student who prepares for the higher seminary? Or is it not rather in a preparatory seminary that this purpose will be best accomplished, a place set apart for this sole object, with its select class of students, its responsibility to the Ordinary, its privacy, its plan of studies clearly outlined by the Council of Baltimore, according to the suggestions of experienced and efficient teachers? Furthermore, we know it to be a fact that even now not unfrequently students coming from some mixed colleges enter upon their philosophical and theological studies when they can scarcely understand an ordinary Latin sentence, much less follow the professor lecturing in the language of the Church. It is not at all uncommon to meet with young men who have contracted unseemly habits wholly incompatible with the high standard of the priestly life—habits which they may struggle against for a while and perhaps overcome, but which, nevertheless, leave behind them a taint and a secret attraction. To such youths the priestly vocation is often nothing more than one out of many professions. They choose it without mature deliberation, frequently without counsel. Their ideals are often low, worldly, even com-

mercial. "And yet," says Bishop Maes, "at this stage of his studies we must assume that the young man's character is already, in a measure, formed!" Why, we have it upon indubitable authority that in one of our most prominent and lauded Catholic colleges, boys who aspire to the priesthood are ridiculed by their fellow-students and regarded as boobies, unfit to move in the society of the manly and genteel.

Surely, there is some reason to believe that the Fathers of the Third Council of Baltimore planned wisely in requiring that aspirants to the secular priesthood be educated, wherever feasible, in preparatory seminaries.

For the rest, we have to thank the Right Reverend Bishop of Covington, not only for directing attention to the importance of clerical studies, but for insisting that "the clergy are the leaders of men," that the young should be made to memorize daily English select verses of Holy Writ, that professors should not be constrained to teach simultaneously classical and theological classes, that candidates for the priesthood should not during their course of studies teach collegians, "that the priest who makes all earthly things available to bring about the salvation of souls, is best seconding the designs of Providence," and that "sacrifice is the essential condition of the secular priest's life, the kernel of an ecclesiastical vocation."

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THE SERIO-COMIC IN THE VATICAN ARCHIVES.

MUCH has been written, during the past year, on the private archives of the Vatican. In Italy, Germany, France and America, there have appeared ample accounts of what these ancient repertories, with their 30,000 manuscript tomes, offer to the historical students of the nineteenth and twentieth centuries. The January number of this REVIEW contained a good article on the subject. It appeared to the editor that, while enough has been said for the present about the outside of these volumes, a few points taken from the inside of them might interest readers. To meet his desire, I will note some features which have struck my eye or caught my fancy in the study of the folios. I will disown at once all intention of describing the inexhaustible fund of historical treasures here. The things I will select are rather of the singular and exceptional sort, and such as I was not looking for. This will account for the brevity of my remarks, as also for their desultory character.

I.

In the first place, all the great affairs of the times, even in the heart of Protestant countries, form the subject, if not of direct narration, at least of incidental commentary. Where there were no Papal Nuncios, nor formal representatives of any kind, there were always other classes of persons, either on the ground or on the borders, who were sending in to the authorities at Rome their accounts of interesting events. One prolific class is not easy to describe, for, I must confess, it is not easy to identify. These are the persons whose correspondence bears no official stamp, and yet is comparatively regular. Whether it is by personal inclination merely, or by some sort of invitation, that they have become correspodents of the Cardinal Secretary of State, they are evidently acceptable to him, and from time to time he answers them. They almost enjoy the privilege of a postal commissary who, when forwarding to Rome the letters which arrive at Lyons from Paris, or at Genoa from Spain, not unfrequently uses the occasion to say something on his own account. But the

class we speak of, which has nothing whatever to say except on its own account, has a privilege of its own ; it is totally disembarrassed, unrestricted by official mechanism and forms. There is no doubt of it, but a personal forwardness, if it has not originally pushed them into this position of confidence, serves to keep them in it. And evidently they enjoy it. In the suaveness of their French style, in the seeming adulation of their Italian superlatives, in the overflowing gratitude they express at being allowed to address the eminent Cardinal, and the delighted self-abandonment with which they profess themselves his servants, his creatures, his slaves, their ardent affection at times seems to swoon away in the effusiveness of love, of desire, of burning zeal to minister, to expend itself, to lay down life itself in giving the slightest gratification to such an ecclesiastical potentate. Language seems to fail them in attempting to breathe forth the soul of such sublime conceptions that just struggle for utterance. Generally, a parenthesis comes in sooner or later—a certain abbacy or bishopric for the writer or some worthy third person would be thankfully received. And at times it would appear, that the failure of the parenthesis, though enforced with supplementary remarks, to secure the gracious mark of condescension, seals the fate of the correspondence, which then begins to languish. But the class is not thereby extinguished. When some go, others come ; and the race, like Tennyson's brook, itself goes on forever. This is probably the class which supplies the largest income of the gossipy, the spicy, the satirical, the scandalous. And the mention of Tennyson's brook reminds me of an instance in point, which shows the nonsensical trifles or quarrels, of which so much court-life was made up. A certain Becatti writes from Venice, at a date near the close of the seventeenth century. He is rich in accounts about the news-mongers there, *i novellisti*, who are tearing the Papacy and the Jesuits to pieces. A new Jesuit preacher has just opened his course, taking for his text : "Generation cometh and generation goeth." Whereat the sensitive aristocrats wax wroth ; for they fill up the text, as they saw by the eye and intonation of the preacher that

he meant it to be filled up; and so constructed, it ran thus: "Generation comes and generation goes, but the Jesuits go on forever!"

The ordinary avenues of official information are being trod every day by the regular couriers. The style of communication is very uniform, however varied in matter. Still it is rather dry. It is that paradise which answers to the green books and the blue books of Parliament and Congress; wherein statesmen find their natural pabulum; and, while other people would die of melancholy, they somehow seem to thrive and keep cheerful. In such an official series, an historian can follow out his thread with considerable accuracy; for, when a Nunzio touches a chord in some one of his many paragraphs, he will naturally return to it in subsequent letters. And there the investigator will pick his footsteps amid the tangle of other matters until the issue closes; or, perhaps, until he enters into a land flowing with the milk and honey of his choice. Thus, from the first warning notes on Gallicanism or Jansenism, and then remarks about dubious tenets propounded in one university or other, he moves on into a babel of sounds, into a war of cries, complications which fill tomes upon tomes with correspondence about suspected dignitaries, infected institutions, dubious candidates for the episcopacy, and the tortuous ways of crowned heads. Here emperors and kings and queens, saints and sinners alike, come forward to have their say; but nothing is to be learnt from their diplomatic phrases, except, perhaps, the transcendant power and dignity of the court of Rome.

It is notorious in the administration of human affairs, and in the accounts which go under the name of history, that what predominates there is not the even course of events, the normal current of national life. In profane history, it is not the life of the towns or of the peasantry, not the smooth development of internal resources, nor the features of domestic simplicity and happiness, that fill the pages of histories, and pretend to be the histories of nations. Instead of that, we have usurpations, and violence, and wars, and

insurrections; we have the flashing of swords and the sacking of cities; we read of earthquakes, inundations, of the errors that have ravaged minds, of the vice that has seized weak imaginations. All this fills up pages, and chapters, and books; as if man's life on earth consisted in disease and his virtue in vice, and his happiness in misfortune; as if the climate of a country were made up of storms, or agriculture of blights, or the sea of wrecks. And so is it very much with the administration of all human affairs, and especially with high administration. Here, too, the feature predominates of dealing with the abnormal, with the diseased, with all the woes, intellectual, moral and social, which afflict humanity. That it should be so does not proceed from a misconception, as in the case of writing history. It comes from the very heart of the position. Administration, or the exercise of legitimate authority in society, is not for the purpose of interfering in life, but of merely helping it from without, and remedying the evils which afflict the social body. And, in fact, no judicious person ever recurs to a high authority above the level of his ordinary life, except to receive help there, when elsewhere other means have failed.

From this consideration we might divine beforehand a certain trait very conspicuous in the archives of the Vatican. It is that a dominant tone running through them is not that of the even course of the Church's life, the administration of the Sacraments, the growth in virtue of Christian peoples, or of the clergy, or of religious orders; it is not the progress of Christian education, or of civilization in general. All these things appear, and they are refreshing. But they appear only incidentally. Whatever is strange and abnormal—that abounds. Strange and peculiar persons—they come to the front. The correspondence is as wide-reaching as humanity itself; but, as a general rule, the unofficial representatives of humanity, who rush forward and insist on having a word with Peter on his rock, either have singular things to say, or pitch their voices on a singular key to make themselves heard.

II.

The style of expostulation with the Vicar of Christ is rare. In dealing with any court, the want of etiquette makes business impracticable. And reasonably; for no business improves by ignoring etiquette; and, therefore, the absence of it creates a presumption from the beginning against the value of a communication which gives offence. It is true that, in dealing with the head of the church, one enters into a realm where conscience reigns—a factor not to be counted on in any other court.

A doctor, who seems to be a Spaniard writing from Rome itself, addresses the Pope, insisting that the Gospel should be preached to the Jews every Sabbath day; that all Jews who are above twelve years of age must be forced to attend and drink in the doctrine. Then, passing to Spain, he dwells on certain abuses connected with convents, where ecclesiastics enjoy privileges of too close intimacy; and he remarks, that hence the evil has spread to the Indies *ubi major est licentia peccandi.* He closes the letter in this style: "Testis ero in horrendo judicio, quod per istam epistolam conscius fuisti, et debebas providere de remedio." It is a little odd, that the Pope to whom this letter is addressed is Odescalchi, Innocent XI, one of the two who were most preoccupied about that time with the reformation of monasteries. It would appear as if the mere knowledge that such was the energetic policy of the reigning Pope simply provoked correspondence in keeping with the policy; petitions and complaints coming from all quarters; dissatisfied men seizing their opportunity, designing men laying their mines, reforming men suggesting their plans, and responsible men sending in their calm statements. But the singular circumstance is, that the policy of reconstruction should also entail the portion of being abused, and that by a good man who has the same views as his Holiness.

A Milanese writes over his own name a vile philippic against the Pope, against all the popes, all ecclesiastics, and religious orders in general, for neglect of their duty, and for

carelessness in cultivating sanctity of life. He execrates in particular six orders, and states the heads of indictment; one of the heads being, that what they got by way of alms they sold by way of trade. Here we have a parallel case to the one above. This letter is to Pamfili, Pope Innocent X, who was zealous, like his namesake, Innocent XI, in bringing back decayed religious life to the sanctity of its institute. This philippic is an item among his perquisites.

As the Spanish doctor, Canales, had insinuated, when he said that "the evil was spread into the Indies," it is from the fringes of Christendom that the most dreadful accounts are forwarded; and these not merely by partisans, who are working for private ends, but by the persons most gravely concerned in the responsibilities of the situation, with documents signed and countersigned—from Canada, Malacca, from Cochin China, from Mexico, from Yucatan. One almost doubts at times, whether he is reading of things that occurred one or two hundred years after the Council of Trent, or of things which went before and prepared the apostasy of the nations. Nor is Europe wanting in its elegies. A grave publicist, a Count, writing from Venice to Chigi, Alexander VII, proposes drastic measures for the reform of the Church. St. Vincent de Paul, in a very beautiful and eloquent letter, tells Innocent X of the decadence of Christian life in France. And so in other parts, and these things are grave.

We may reasonably suppose that no one meant to be comic. But for the refined sense of humor there is plenty of comedy, and to spare. The subject matter is furnished by the ambition to get deaneries, canonries, abbacies, bishoprics. One would imagine that, not only the interested candidates were wide awake early every morning to take a survey of the situation, but that their fathers, their mothers (especially the fathers and mothers of baby candidates), all their brothers and all their sisters, were taking in bulletins every day of the likely demise, the imminent death, the unhappy convalescence, the lucky departure at last, of bishop, canon, abbot, of all the enviable prebendaries visible betwixt the

rising and the setting sun. With all there is a governing attraction; but some are independent enough to practise discernment; and they do so with a cultivated taste. It is not the post, the place, the duty, the vocation, that are thought of in the least. It is only the revenues. Sometimes there is a miscalculation, and the petition of the candidate or his supporter has arrived in Rome before the incumbent is actually dead. And stationery, ink and patronage are lost.

Candidates for the episcopacy who write for themselves are not a rarity. One Englishman resident in France represents how important it is that an Englishman, who has made such sacrifices for the cause of religion in his native land—or rather, whose father has done so—should be appointed to the Bishopric of Toul. Now, it transpires that he himself is the person thought of in that connection. But he wishes to say that he is not going to curry favor with the French court by buying up the court-ladies all around. Not he! He wishes that "all the glory of his elevation shall redound to the honor of the Holy Father exclusively." (This, of course, would be a less expensive proceeding than buying up the ladies.) Meanwhile, others come in, or they are covered by those (presumably the lady courtiers) who come in for them. The assiduity of the Englishman is charming. His letters lie through the tomes, like a line of advanced pickets —until there is silence. Somebody else has got it. Other bishoprics heave in sight; but the sprightliness of his ingenuity is gone. The last time he appears over the horizon is when he announces in a letter, somewhat alarming for its tone of stern energy, that he is on his way to Rome to recover enormous damages from a certain Bishop, and from "a powerful religious order," whichever that may be.

With such a system of court-patronage prevailing, the embarrassment in Rome is naturally extreme. When there is such a clamor all round, and all notoriously are interested, who is the man to appoint? Then a queen intervenes, or a king signifies his likings, and political relations are not to be despised. There are not wanting grave admonitions, which the supreme authority of the Church directs shall be

given, but in diplomatic style, to some crowned head or other; conveying what in plain terms means that it is none of his or her business, why such or such a person was appointed rather than some favorite, and that the *momenta rationum* belong to the secrets of the Pope's conscience. These royal people may ask for preachers; they may ask for confessors; even the horrors of abbacies given *in commendam* may pass, because in its origin that was a salutary institution. But to manœuvre bishoprics in behalf of men who then only mind court levees or political concerns, and are first and last gallant gentlemen, that is just a little way beyond the charter of the royal prerogative.

An individual cries out to the Cardinal Secretary of State: "The abbacy of Santon is vacant! I am not known to your Eminence." And he soon after confesses that he does not know the abbey either, never having had anything special to do with it. But he continues: "The abbacy is due to me *ex justitia*." And he excogitates the title of justice. Then he urges all haste, for "others are now working through their *fattori* (agents) to get it for themselves." Another, who describes himself as a very great *lector*, demands an abbacy for his pains, past, present and future—the future being especially in the service of his Eminence. It is noteworthy, how the adulation of this and other classes of men plays upon the chord, "the exaltation of your Eminence," hoping that there is a response in his inner heart to so delicate a suggestion of his becoming Pope some day.

But why talk about abbacies or bishoprics, deaneries, canonries, or the post of preacher during Lent in some cathedral of distinction? It is within the range of some folk to pick off the cardinalate itself. An amiable fool of a lay-brother writes to the Pope, recommending the unnamed bearer of his letter. This bearer is a man engaged in profound researches for the philosopher's stone. His Holiness has now only to advance him to the dignity of Cardinal, and then the said investigator for the philosopher's stone, having become a Cardinal, will render unnamed services to the Holy See—when he has found the stone; and, besides, he will do the

pleasant writer himself a service by saving him from the tyranny of his superiors, who at present make his life very hard!

Here is the field for the attempted exploiting of cabals and their programmes; on the principle, doubtless, so familiar to agitators, that if they can only get the right ear from the beginning and keep it, they possess the key to the situation. If these restless people had ever conceived in their wildest flight of thought, that their papers would stand exposed on the table of students in a public hall, under the light of the nineteenth and twentieth centuries, how many a cabal would have been still-born! A clique in Tuscany, laying its train, wants Cardinal Panzirolo only to illuminate it with the smile of his favor, by pushing in their candidate at the impending election for a General, and then they say with a gush of abject devotion: "Your Eminence will be absolute *padrone* of him." The generalate of Religious Orders was quite a favorite object of ambition with the noble cousins, brothers, uncles and perhaps aunts, of likely subjects; and, in this as in other equally worthy causes, a stereotyped argument was that of the Cardinal's commanding the future services of the fortunate creature, and being thenceforth "absolute padrone" of the same.

It is altogether certain that some men had missed their vocation. Here is one who should have been a Yankee traveling agent on an American railroad. He is about to dedicate a book to His Holiness. He narrates how, being a man now of forty-five years' standing in his profession, he has come to understand St. Thomas. No one else in creation has ever yet understood him. He knows it all now; there is no mistake about it. And he just tantalizes the Pope by sketching the title-page, in which the inspiring idea is groveling flattery of His Holiness. It would be passable, if the attempted sketch were, I do not say pretty, but barely decent. As it stands, it would not do credit to a scratching schoolboy of only ten years' standing in the world of breathing things.

There is many a document of the style called memorials;

many a narrative told of current events, of wars and intrigues, many a practical question expounded in theology or canon law. It sounds like an echo of our time, when a memorialist, writing from Germany in 1655, speaks at some length on behalf of Protestant pastors and preachers who would wish to become Catholics, but whose conscience is checked by the insuperable objection of having a wife and children, and no prospective means of living, if they submit to the Church. The memorialist suggests a kindly remedy, that of providing a relief fund for the maintenance of the newly converted. Probably the question was left just where it stands to-day, and where God placed it ; that He has a right to demand the sacrifice of all and of everything on the part of those who want Him. Another memorialist offers an ample scheme, which he begs the Pope to keep strictly to himself. It is a political programme, which might be described as feudal-democratic-paternal-universal, subjugating the whole civilized world to the Holy See by a system very like the modern "armed peace" of Europe, but with several important variations. The Pope is to be the centre ; he will have Cardinals placed in each of the great cities of the world ; all kingdoms will be held by some kind of feudal tenure ; there is a democratic cast somehow on the affair, and the powerful government at Rome, while being of the paternal kind, will have at command the armed force of all against each, if any part thinks of rebelling against the central authority. The memorialist naïvely observes, that hereby the principle of *authority* will be preserved along with that of *force*.

III.

As interesting a circumstance as any, in the history of documents, is the fate which awaits them. There they lie. And there they have lain, so many of them, since the day they were received. To be sure, the greater number were acknowledged. Many among them have not only the endorsement, including a summary of their contents, but likewise a note of the answer to be given. Many others must have been simply ignored. For instance, the sum-

marist writes: "NN. to His Holiness about Padre NN. He says that the Padre is a saint; that he has just been cured by a prayer of the Padre; that he always knew the Padre was a saint; *ed altre semplicità.*" Many are endorsed: "Postpone answering." Others of greater consequence: "Keep the letter till further instance be made." When a note like this appears on an important epistle from the faculty of Louvain, containing an urgent appeal for the defence of their privileges, one feels in the light of other correspondence which is going on at the same time, that the Pope will use their claim for defence as a lever against themselves, against the Baianism, Erasmianism and other little peccadilloes which are giving him concern about the management of that great institution.

A Greek letter comes from a schismatic Bishop, recommending a certain missionary for a bishopric in Tartary. The Pope refers the matter to a Monsignore, who answers that he will examine the antecedents of the affair. Then comes a pretty exposure. It appears that the gentleman proposed had been involved in political intrigues in Tartary, and had made the place somewhat hot for himself; that recently, when he was back in Europe, and stayed awhile in Rome, he had been noticed here as going about with all the airs and ways of rather a fast secular, with little or nothing of the ecclesiastic about him; that formerly he had worked other wires to get himself appointed bishop; finally, concludes the secretary, this would seem to be only the old plan under a new guise.

The smooth Jansenist, Antoine Arnauld, comes forward from time to time, smooth and sleek, with all the humble and sweet devotion of a devout Catholic. He presents to the Pontiff his *Perpétuité de la Foi.* But never a word about Jansenism; though the tomes are just teeming with collateral accounts of what is going on in France, thanks to Antoine Arnauld and his clever little clique.

The gist of many an important principle is given in a note, either endorsed as the immediate answer of the Holy Father, or reported from some quarter to which he has re-

ferred it: "To Salamanca. The favor asked for by the Chapter cannot be granted, since the case expounded does not concern the necessities or utility of the Church, as is necessary, but only the interest of a private family." To a petition from France, that the King's gift of a certain abbey *in commendam* may be confirmed in favor of a secular abbé, this principle is laid down as the basis of the reply: "The said abbey could be committed *in commendam* only in case the buildings were in a state of ruin, and then only for the purpose of restoring them; or in case the goods had been alienated, and then for the purpose of recovering them, and, even so, it could not be done without the consent of the Abbot General, along with an authentic attestation of the state of ruin into which the property had lapsed." Soon after appears a forcible remonstrance from the Abbot General of the Cistercians, detailing the untold evils into which the abuse of the *commendam* had sunk the monasteries of his Order. Since those times Divine Providence has so arranged that the titles and revenues of abbeys and monasteries go no longer into the pockets of courtiers, who sucked out the very life-blood of the Orders, and bloated themselves in luxury and dissipation.

However, we must not rest under the impression that there is nothing pleasant and edifying among so much that is weighty and distressing.

Sister Gonzaga writes from time to time about the beatification and canonization of her dear uncle, Luigi. The whole line of Visitation convents comes forth, on special invitation from Rome, asking for the canonization of St. Francis de Sales, and then thanking the Holy Father afterward. The relations previously existing between the former Nunzio, now elected Pope, and his friends, are far from being broken off by his elevation. The physician asks about his health. Some maternal Duchess or Queen loves to say a word to her old friend. Two seasons are specially prolific in this respectful or affectionate correspondence, which shows off the great figure of the Vicar of Christ on his human side; the first, just after his election; and, secondly, every

year at Christmas time. And no one seems beneath his kindly regard. He answers the humble nun in her convent; his old confessor, who has scarcely ventured to write; or a devout friend, who is suffering under some affliction. He is the father of all, and his supernatural dignity is thrown out into splendid relief in the reverence, devotion, affection, without flattery, that rises toward his throne from the Christian hearts of the faithful all over the world.

But perhaps these are specimens enough of the by-play in the great historical drama that unfolds amid the archives of the Vatican Palace.

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Rome, Italy.

ANALECTA.

E. S. CONGREGATIONE RITUUM.

DE CANTU CELEBRANTIS IN MISSA SOLEMNI.

Dubium.

A Sacra Rituum Congregatione postulaverunt plurimi: "An intonationes Hymni angelici ac Symboli, necnon singulae modulationes a Celebrante in Missa cantata exequendae, videlicet Orationum, Praefationis, Orationis Dominicae et cum relativis responsionibus ad chorum pertinentibus, ex praecepto servari debeant prout iacent in Missali, an mutari potius valeant iuxta consuetudinem quarumdam Ecclesiarum?"

Et eadem Sacra Rituum Congregatio, audito voto Commissionis Liturgicae, reque mature perpensa, censuit rescribendum: "Affirmative ad primam partem: Negative ad secundam, et quamcumque contrariam consuetudinem esse eliminandam iuxta Decretum 21 Aprilis 1873." Atque ita rescripsit ac servari mandavit. Die 14 Martii 1896.

CAI. *Card.* ALOISI-MASELLA, *S.R.C., Praef.*

L. ✠ S. A. TRIPEPI, *Secretarius.*

DE TRANSLATIONE FESTORUM.

Dubia.

Rmus Dñus Nazarius Begin, Archiepiscopus Cyrenensis, Administrator Dioecesis Quebecensis, Sacram Rituum Congregationem pro sequentium Dubiorum solutione humiliter rogavit; nempe:

I. Ex peculiaribus Indultis Dioecesi Quebecensi concessis, solemnitas quorumdam festorum de praecepto transfertur in Dominicam proximam sequentem, vel, ea impedita, in Dominicam proximam antecedentem; atque ita, ut in Ecclesiis, ubi fit officiatura cum cantu, Missa et Vesperae solemnes de hisce festis, additis Commemo-

rationibus iuxta Rubricas, peragantur; in aliis vero unica Missa lecta celebretur. Hinc quaeritur: "An subsistat die, qua celebratur Officium transferendae vel translatae solemnitatis:

1. prohibitio celebrandi Missam in Oratoriis mere privatis, et Missam exequialem praesente corpore?

2. obligatio Parochorum Missam applicandi pro populo?

3. facultas Episcopo concessa conferendi Ordines Sacros diebus festivis de praecepto?

II. Utrum eaedem solemnitates celebrari possint in festis Circumcisionis Domini et Ssmae Trinitatis; die octava Epiphaniae, Dominica Passionis et Dominica in Albis, quae festa quaelibet alia, etiam Duplicia primae classis, excludunt?

III. An, pluribus occurrentibus solemnitatibus transferendis, una vel altera possit ad libitum omitti vel saltem simplificari per Commemorationem sub unica conclusione, cum oratione Dominicae primae classis vel festi, aut solemnitatis ritu, aut privilegio superioris?

IV. Utrum in parochiali Ecclesia, cuius titulare festum ipsa die fuit a populo ex devotione celebratum, solemnitas debeat nihilominus die Dominica peragi?

V. An Indultum speciale, 13 Maii 1855, quo solemnitates transferendae in Dominicam sequentem, eaque impedita, in Dominicam proximam praecedentem, ad hanc solam Dominicam restringatur?

VI. Utrum in Ecclesiis, ubi ex Indulto 13 Martii 1819 solemnitas translata peragitur cum Missa et Vesperis solemnibus, hi qui iisdem Vesperis assistunt, Divini Officii recitationi satisfaciant?

VII. An idem Indultum pro Ecclesiis concessum comprehendat etiam Oratoria tum publica tum privata? et quatenus Negative ad secundam partem, imploratur gratia extensionis ad Oratoria privata Collegiorum, Hospitiorum et aliarum Communitatum, iuxta prudens Ordinarii iudicium in singulis casibus.

Et Sacra Congregatio, ad relationem infrascripti Secretarii, omnibus mature perpensis, exquisitoque voto Commissionis Liturgicae, ita propositis Dubiis respondendum censuit, videlicet:

Ad I. "*Negative quoad 1um. Affirmative quoad 2um et 3um.*"

Ad II. "*Negative.*"

Ad III. "*Fiat de solemnitate digniori et minus digna transferatur in proximiorem Dominicam liberam.*"

Ad IV. "*Affirmative.*"

Ad V. "*Affirmative.*"

Ad VI. "*Ad S. Congregationem Concilii.*"

Ad VII. "*Quoad quaestionem: Indultum comprehendere tantum Oratoria publica; quoad postulatum: Non expedire.*"

Atque ita rescripsit, Die 6 Martii 1896.

CAI. *Card.* ALOISI-MASELLA, *S.R.C., Praef.*
A. TRIPEPI, *Secretarius.*

ELEVATIO FESTI S. THOMAE CANTUARIENSIS AD RITUM DUPLICEM MINOREM.

DECRETUM.

SSmus Dominus Noster Leo Papa XIII, referente subscripto Cardinali S. Rituum Congregationi Praefecto, communia vota Emorum ac Rmorum Patrum Sacris tuendis Ritibus praepositorum, libenter excipiens, Festum Sancti Thomae Episcopi Cantuariensis et Martyris ad ritum duplicem minorem pro Universa Ecclesia evehere dignatus est, illudque sub praedicto ritu in Calendario Universali deinceps et in novis editionibus Breviarii Romani inscribi decrevit. Contrariis non obstantibus quibuscumque.

Die 24 Febr. 1896.

CAI. *Card.* ALOISI-MASELLA, *S.R.C., Praef.*
L. ✠ S. A. TRIPEPI, *S.R.C., Secretarius.*

E SACRA PŒNITENTIARIA.

DE ABSOLUTIONE COMPLICIS IN PECCATO TURPI.

Iam quaesitum fuit a S. Poenitentiaria "An incurrat censuras, in absolventes complicem, in peccato turpi latas, qui complicem quidem absolvat, sed complicem qui complicitatis peccatum in confessione non declaravit."

Et S. Poenitentiaria die 19 Maii 1877 respondendum censuit: *Privationem iurisdictionis absolvendi complicem in peccato turpi, et adnexam excommunicationem, quatenus confessarius illum absolverit, esse in ordine ad ipsum peccatum turpe, in quo idem Confessarius complex fuit.*

Hanc vero responsionem quidam ita interpretantur, ut excommunicato in absolventes complicem lata fere semper eludi possit. Siquidem ad hoc sufficeret poenitentem complicem a confessario praemoneri de peccato huiusmodi non declarando. Sic enim, iuxta eosdem, absolvens complicem, semper immunis a censura evaderet.

Ad praecavendos in re tanti momenti abusus, postulans duas sequentes quaestiones Sacrae Poenitentiariae proponit.

I. An effugiat censuras, in absolventes complicem in re turpi latas, confessarius, qui complicem, sed de peccato complicitatis in confessione tacentem, absolvit; quamvis certus sit, complicem non adiisse alium sacerdotem, nec ideo fuisse absolutum a peccato complicitatis. Ratio dubitandi videtur esse, quia in tali casu, quamvis peccatum complicitatis non subiiciatur clavibus a poenitente, confessarius tamen non potest absolvere complicem ab aliis peccatis, quin, eo ipso, indirecte saltem, eum absolvat a peccato complicitatis, quod scit non adhuc fuisse clavibus rite subiectum, neque ideo remissum.

II. An incurrat censuras in absolventes complicem in peccato turpi latas, confessarius qui, ad vitandas praefatas censuras, induxit *directe* vel *indirecte* poenitentem complicem ad non declarandum peccatum turpe, cum ipso commissum, et deinde complicem absolvit, sed peccatum complicitatis non declarantem.

Ratio dubitandi est quia *nemini fraus sua patrocinari debet;* insuperque si, talia agendo, confessarius censuras praecaveret, iam prohibitio absolvendi complicem, sub poena excommunicationis, illusoria plerumque videretur.

Directe autem confessarius inducit poenitentem quando positive et explicite eum praemonet de tacendo peccato complicitatis, quia v. g. illud iam novit et declaratio illius esset inutilis. Indirecte vero inducit quando confessarius suadere conatur poenitentem, sive quod actio turpis cum ipso commissa non est peccatum, sive saltem non tam grave, ut de ipso inquietari debeat; unde poenitens concludit ipsi licere non declarare tale peccatum, et ab eo declarando revera abstinet.

Sacra Poenitentiaria, mature consideratis expositis, et approbante SSmo Dño Nostro Leone PP. XIII, declarat: *excommunicationem reservatam in Bulla*, Sacramentum poenitentiae, *non effugere confessarios absolventes vel fingentes absolvere eum complicem, qui peccatum quidem complicitatis, a quo nondum est absolutus, non confitetur, sed ideo ita se gerit, quia ad id Confessarius, poenitentem induxit, sive directe, sive indirecte.*

Datum Romae in Sacra Poenitentiaria die 19 Februarii 1896.

R. *Card.* MONACO, *P. M.*
A. CAN. MARTINI, *S. P., Secretarius.*

E. S. CONGREGATIONE EPISCOPORUM ET REGULARIUM.

DECRETUM.

De Sororibus Eleemosynas quaeritantibus.

Singulari quidem protectione et auxilio dignae semet exhibent mulieres illae, quae in piis religiosisque Institutis Deo se devovent ut in proximorum bonum longe lateque opera misericordiae exerceant nedum directe, sed stipem etiam iisdem operibus sustentandis quaeritantes, atque egregiam eapropter humilitatis, patientiae, charitatis aliarumque virtutum laudem prae se ferentes. Cum tamen hoc colligendarum eleemosynarum ministerium prae muliebri quaeritantium indole ac hodierna humanae societatis conditione periculis haud vacet nisi opportunis cautelis communiatur, Sacra Congregatio Episcoporum et Regularium nonnullis Episcopis petentibus, re diligenter et mature perpensa, haec quae sequuntur statuit ac decrevit.

I. In votorum simplicium Institutis opus quaeritandi eleemosynas alumnae non aggrediantur nisi in spiritu fidei, quod stipem non sibi quaerant sed ipsi Christo Iesu, memores verborum eius : *Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.* Praeterea Ordinarios locorum, etiamsi eorum territoria pertranseant, obsequio, reverentia et devotione prosequantur tamquam parentes et patronos, quos adeant cum fiducia pro consilio, auxilio ac praesidio in qualibet necessitate.

II. Iisdem votorum simplicium Sororibus non liceat eleemosynas quaerere sive intra dioecesim in qua ipsae resident, sive extra sine licentia Ordinarii loci respectivae residentiae.

III. Stipem quaesiturae extra dioecesim respectivae residentiae licentiam obtinere insuper debent ab Ordinario loci in quo eleemosynarum quaeritare desiderant.

IV. Nihil tamen impedit, quominus Superiorissae, nulla petita licentia, ad sublevandam domuum vel piorum Operum, quibus praesunt inopiam, possint eleemosynas undequaque sponte oblatas accepto habere, vel etiam per literas impetrare ab honestis ac benevolis personis quibuscumque, usquedum a legitimo superiore rationabili ex causa non prohibeantur.

V. Ordinarius loci, in quo extat domus Sororum quaeritare volentium, licentiam eis non concedat, 1° si de vera domus vel pii operis necessitate sibi non constet ; 2° si quaeritatio commode fieri possit per alios ab ipsomet Ordinario designandos. Si autem necessitati

occurri valeat per quaeritationem in loco, in quo Sorores resident, vel infra propriam dioecesim, Ordinarius licentiam eisdem. non impertiatur eleemosynas colligendi extra dioecesim.

VI. Utraque licentia tradatur gratis et in scriptis, in qua quilibet Ordinarius leges et conditiones imponere poterit, quas pro locorum, temporum et personarum adiunctis magis opportunas in Domino iudicaverit. Licentia vero Ordinarii piae Sororum domus contineat literas vel commissorias ad parochos aliasve prudentes personas pro Sororibus quaeritantibus intra dioecesim, vel commendatitias ad Ordinarios aliarum dioecesium pro Sororibus extra propriam dioecesim quaeritantibus. In literis commissoriis mandetur parochis aliisve probis personis, ut consiliis et meliori qua possunt opera praesto sint Sororibus, earum agendi rationem invigilent, et si quid in eis minus rectum resciverint, statim ipsi Ordinario referant. In commendatitiis exorentur Ordinarii locorum, ut in sua quisque dioecesi Sorores ad quaeritandum admissas protegat ac adiuvet ac si sibi subditas eas haberet.

VII. Quisque loci Ordinarius Sorores ex aliena dioecesi advenientes ad eleemosynas colligendas non admittat, nisi prius eaedem licentiam proprii Ordinarii sibi exhibuerint. Sororibus vero huiusmodi licentiam exhibentibus ipse suam, si lubeat, impertiatur licentiam quaeritandi in propria dioecesi. Ubi autem Sorores, etiamsi utraque licentia praeditae, in eleemosynarum quaestu male se gerant, statim in propriam domum eas redire Ordinarius iubeat, opportunisque etiam mediis si opus fuerit compellat.

VIII. Superiorissae, praesertim extra locum ubi domus habent, numquam ad eleemosynas quaerendas mittant Sorores, nisi binas aetate et animo maturas, intra dioecesim non ultra mensem, extra dioecesim non ultra duos menses, et semper ea pecuniae summa instructas qua, inopinato quocumque casu cogente, possint statim domum redire. Sorores quaeritantes semper et ubique ea qua decet, modestia eniteant, virorum familiaritatem et sermones inutiles caveant; clamores, tabernas aliaque loca incongrua evitent; nec in domibus longiorem moram faciant, quam sit necessarium pro expectandis eleemosynis. Singulae nunquam incedant, neque ab invicem separentur, nisi necessitate impellente. Iter facientes, si commode fieri poterit, utantur via ferrea; sed quantum possunt, de nocte, neque ab uno loco discedant, neque ad alium perveniant. De suo adventu futuro praemoneant illum, cui datae sunt Episcopi literae; eique cum pervenerint se sistant precesque adhibeant, ut intercedat pro invenienda hospitalitate apud aliquod pium foemi-

narum Institutum, vel saltem apud aliquam honestam mulierem, nunquam vero in domo ubi possint in aliquod periculum offendere. Matutinas ac vespertinas preces non omittant: quotidie de mane aliquam ex vicinioribus ecclesiis petant, ibique Sacro assistant: singulis hebdomadis Poenitentiae et Eucharistiae sacramentis reficiantur. Ante solis ortum et post occasum, eleemosynas per loca non quaeritent. Elapso tempore ad quaeritandum eis praefixo, sine ulla mora ad propriam Superiorissam recto tramite remigrent. Eleemosynas numquam arroganter vel tamquam debitas postulent, sed breviter et humiliter sua et piorum Operum exposita inopia, si quid sponte offertur accipiant, secus patienter divinae Providentiae confidant. Alias normas opportunas, quae a propria Superiorissa dari poterunt, adamussim observent.

Datum Romae ex Secretaria memoratae S. Congregationis Episcoporum et Regularium die 27 Martii 1896.

I. *Card.* VERGA, *Praef.*

A. *Can.* BOCCAFOGLI, *Sub-Secr.*

CONFERENCES.

THE POWER OF INVESTING IN THE BROWN SCAPULAR.

EDITOR AMERICAN ECCLESIASTICAL REVIEW:

In your April number of this year, Rev. Putzer, C.SS.R., clears up the disputed question concerning the power to enroll in the Brown Scapular. He maintains that the safest way for all would be to ask the faculties of the General of the Order. But as a great many clergymen may hesitate to do this, not being acquainted with the formalities necessary, nor knowing the direction, I request you, for the benefit of the reverend clergy, to insert this communication in the columns of the REVIEW.

1. The power of the Bishop to erect the confraternity of the Scapular is essentially only the assent given by the Bishop to such erection, since the decree of the erection issued by the Ordinary does not affiliate the confraternity to the Order of Mt. Carmel, and, consequently, does not admit the members to the spiritual benefits of such affiliation.

2. The delegated power to enroll the faithful, even when the Bishop enjoys it, does not give the priests a right to commute the work prescribed for the Sabbatine privilege.

3. Not only the General, but every Provincial of the Carmelite Order has the right to delegate the power of enrolling *and commuting* the afore-mentioned works.

4. The aggregation of a confraternity to the Order can only be effected by the General, and he cannot issue the diploma but after a written application of the Clergyman, approved of by the Ordinary. A vicar general, even *absente episcopo*, cannot give this approbation unless he is specially empowered by the Bishop *ad hoc.*

This application may be made in the following words, or others to the same effect:

REVERENDISSIME PATER GENERALIS:

Rev. N. N. rector ecclesiae ad S. N. diocesis N. humiliter petit, canonice erigere confraternitatem SS. Scapularis de

Monte Carmelo in dicta ecclesia, ipsumque instituere ejus directorem.

Quam gratiam, etc.,

N. N.——189—. N. N.

Visum et approbatum,

S.——189—. ✠ N. N. *Episcopus.*

5. On application I am willing to give priests the power of enrolling and commuting and also to obtain for them the diploma from Rome, if such is their wish.

6. The confraternity being once established, every rector of a church has *ipso facto* the power of enrolling, commuting and keeping his own register of the persons received, while priests who have no canonically established fraternity are bound to forward the names of persons enrolled to a Carmelite monastery.

To obviate all difficulties and enjoy securely all rights attached to the Scapular, it would certainly be most advantageous to establish the confraternity.

PIUS R. MAYER, O.C.C., *Provincial.*

Pittsburg, Pa., Cor. Fulton and Centre Ave.

NUNS PUBLICLY COLLECTING ALMS.

We direct attention to a decree of the S. Congregation (see p. 555) which deals with the subject of religious women publicly collecting alms.

While the S. Congregation recognizes the necessity, under certain circumstances, of sending out religious women to solicit charity, it seeks to limit the dangers and abuses which arise from a promiscuous and unrestricted mendicancy, no matter how sacred may be the plea for which it is undertaken. The principal propositions contained in the document may be summed up as follows:

I.

1. Religious Sisters (having made simple vows) are never to be sent on a collection tour within the diocese unless with the permission of the Ordinary.

2. If they wish to collect outside of the diocese in which they reside, they require the permission of *both* their own Ordinary and each Ordinary to whose diocese they go for the purpose of soliciting alms.

3. The Ordinary of the diocese to which the nuns belong is not to give such permission unless he is assured of the real necessity of the object for which it is asked, and even then he is to adopt measures, if possible, by which some other person could undertake the work of collecting in place of the nuns, who are to guard as much as possible the seclusion of conventual life.

4. The permission of the Ordinary is to be given *in writing* (gratis), and it should be accompanied by personal letters, addressed to Bishops, pastors, or other prudent persons who might interest themselves in the case of real need, and at the same time prevent all abuses and such other evils as result from lack of supervision.

5. No Ordinary is to permit nuns to collect in his diocese unless they show letters from their own Bishop authorizing their request. Any Bishop who has given permission to collect in his diocese may, whenever he deems advisable, withdraw it, and if he have complaint to make against the mendicants, he may order them to return to their convent.

II.

The superiors of religious communities of women receive the following directions:

1. They are to send out for the purpose of collecting alms only *nuns of mature age and judgment*, and always *two*.

2. The limit of time during which nuns may collect is *one month* if *within their own diocese*, *two months* if *outside of the diocese*.

3. The mendicants are to be provided, at all times, with sufficient money to allow them to return home at the shortest notice. They are never to go out alone, never after dark. They are not to pay mere familiar visits, enter taverns, or, in short, do anything which may detract from the modesty becoming their state. They are to travel, if possible, by rail,

and so as never to leave or arrive at a place during the night.

Before they reach their destination outside of their own diocese, they are to write to the Bishop of the diocese for which they are bound, and advise him of their arrival, and, if need be, take counsel from him as to their lodging in some convent or becoming hospice.

They are to attend mass regularly in the place where they lodge, or in the nearest church, and to receive the Sacraments at least once a week. For the rest, they are directed to observe the particular rules given them by their superiors.

When the prescribed time for their collecting alms in any place has expired, they should return without delay and subterfuge to their home.

THE MEANING OF "PRO OCTAVA" IN THE EIGHTH LESSON "PLUR. MARTYRUM."

Qu. Please explain the meaning of a passage which occurs in the Lectio VIII of the Office "Plurimorum Martyrum," and which most of us, though we read it frequently, do not, I fear, properly understand. The passage is: *Pro Octava enim multi inscribuntur Psalmi; et mandatum accipis octo illis partem dare, fortasse benedictionibus.*

Resp. To understand the allusion which St. Ambrose makes in the above-mentioned passage, we have to recall that the number *eight* is considered both in the Hebrew and Christian liturgies as symbolical. It signifies "completion or fulfilment."

The eighth day was, by the ordinance of Jehova, to be celebrated with extraordinary pomp as the completion of the Feast of Tabernacles. "Octavus erit celeberrimus atque sanctissimus . . . est enim coetus atque collectae" (Lev. xxiii, 36). It was the day on which, by the same divine law, the first son of promise, Isaac, and after him every Jewish male child, was to be sanctified and introduced into membership of the Hebrew Church (Gen. xxi, 4). It was

the day of purification for every Hebrew mother who would share the divine blessings in the hope of the Redeemer.

A thousand years later, when David organized the solemn service of the Tabernacle, the prophetic chants of the *sacred mysteries* (in nablis *arcana canebant*) were celebrated by *eight* priests, and these were accompanied on harps with *eight* strings, sounding forth a melody of *victory* (1 Paral. xv, 20–22).

As a number of the Psalms which made up the liturgical chant of the Hebrew Church bear the superscription *Pro Octava* (for the Hebrew equivalent of which no more exact term has been found), interpreters commonly understand it as referring to the musical accompaniment of the respective Psalms. Hence, it is supposed to indicate either the use of a prescribed instrument, such as the harp with eight strings mentioned in Paralipomenon, or to determine the key in which the Psalm is to be chanted, or the progressive elevation of the voices, or else to refer to the number of singers who are to compose the chorus.

Other interpreters have gone farther and assumed that these titles, like the Psalms to which they belong, have a *mystic*, and, in some cases, a prophetic meaning. The more or less evident Messianic character of the inspired songs, to which the words are prefixed, lends virtue to this conjecture, and the Fathers of the Church accordingly recognize in the term the suggestion of the *fulfilment of time*, either in the first or second coming of Christ. Hence, the number eight, as a sacred symbol, suggests to them the first advent and resurrection of our Lord in the Incarnation, and, again, His second advent and our resurrection on the Last Day. "Communiter," says Bellarmin (tit. Ps. vi), "per *octavam* significari diem ultimi judicii, quae erit octava quia sequetur post sex dies laboriosos hujus vitae et post septimam quietis animarum." In the Benedictine annotations to S. Ambrose we read: "*Octava enim die facta est resurrectio; unde et plerique psalmi pro octava inscribuntur.*" As the number *eight* indicated to the Jew the fulfilment of time when the Messiah would come, so it indicates our hope in the blessed

coming of Christ at the judgment. Now, this hope of the Christian is founded on our fulfilment of the requirements indicated in the *eight Beatitudes.* Hence, we may truly say with St. Ambrose: "*Sicut enim spei nostrae octava perfectio est, it octava summa virtutum est.*"

The passage "mandatum accipis octo illis partem dare, fortasse benedictionibus" becomes thus more plain, and may be translated: "You receive the command to give yourself to the assiduous practice (partem dare—operam dare) as far as you can in your state of life (fortasse) of these eight Beatitudes (octo illis benedictionibus)." And since *eight* stands for a universal number, the practice of the eight Beatitudes, as far as lies in one's power, is equivalent to the practice of all the virtues according to one's state of life. Hence, "sicut spei nostrae perfectio est, ita octava summa virtutum," that is to say: "Just as our hope finds its fulfilment in the resurrection and His merciful judgment, so all practice of virtue is comprised in these eight Beatitudes."

IS HERMANNUS CONTRACTUS, THE AUTHOR OF THE ANTIPHON "AVE REGINA," PROPERLY STYLED BLESSED?

Qu. In the hagiographical work of Stadler, I find that Hermannus, the monk of Reichenau, who composed those beautiful antiphons of the Breviary, the "Ave Regina" and the "Alma Redemptoris," etc., is styled "Blessed" and his feast assigned to the 19th of July (al. 24 Sept). The authority given is Bucelin, who, I believe, was a Jesuit and died in 1626. Now, the same work says that the *Acta Sanctorum* of the Bollandists (which was begun by the Jesuits about the time of Bucelin's death) do not mention Hermannus among the beatified. How can this be, since the Bollandists must have known of Bucelin's statement, who was a learned theologian? Is there any other source of information which would clear up the matter?

Resp. The matter is explained easily enough. Before answering the question proposed we would say that "Hermannus Contractus" is not the author of the "Ave

Regina," which is of a much later date. The "Alma Redemptoris Mater," however, and also the "Salve Regina," are attributed to his musical pen. He died in 1054.

The authority which Stadler gives for calling the saintly Benedictine monk "Blessed," comes from Gabriel Bucelin, the *Benedictine* writer of the *Annales Benedictini* and the *Menologium*, who is a different person from the Jesuit author of the *Annales Galloflandriae*. Both were indeed contemporary, and perhaps equally illustrious as annalists of their respective orders. It was but natural that Gabriel Bucelin should accord to his holy and gifted brother in religion, whose memory had been kept sacred in the order by the reading of his charming treatises on science, music and devotion, the title of "Blessed," sanctioned by common consent through five centuries in the community at Weingarten, where Bucelin lived, and where some of the relics of Fr. Herman were preserved.

But this veneration had no explicit or formal sanction of the Church, nor did it extend beyond the Benedictine community. Hence, it was not to be recognized in the *Acta Sanctorum*, where, at a much later date, when the volumes for July were written, the holy man is merely mentioned among the *praetermissi*, that is to say, persons who died in the odor of sanctity and are devoutly remembered by local communities, but for whose cult there is no universal and definite sanction.

THE BLESSING OF THE FONT ON PENTECOST SATURDAY.

Qu. Is the Blessing of the Baptismal Font on the eve of Pentecost of strict obligation? I know it is prescribed in the Ritual and Missal; but in view of the fact that it is rarely observed in this country, as far as I am aware, would it be a *grave* violation of the rubrics not to perform it, especially when the Easter Blessing seems to supply the general want?

Resp. We have on several previous occasions cited and referred to the decree of the S. Congregation, which states in

positive terms that the Blessing of the Font cannot be ommitted at Pentecost, and that no custom to the contrary can be lawfully recognized. "Aquam baptismalem in parochiis esse benedicendam in Sabbathis Paschae *et Pectecostes*, *non obstante quacumque contraria consuetudine quae omnino eliminari debet.*" S. R. C. die 13 Apr. 1874. (Cf. AM. ECCL. REVIEW, Vol. II, p. 385.)

PARENTS ACCOMPANYING THEIR CHILDREN AT THE FIRST COMMUNION.

Qu. I have read with great delight your article in the REVIEW, (Dec. 1895) entitled "Pastoral Care of Children who make their First Communion," and shall use it as a guide all my life long. I am now preparing a class of children for that Sacrament and would ask you: Do the parents who are to receive the Holy Communion with their children, as you direct, go to the altar before them or after them, or do they lead their children up to the communion rail, to receive at the same time?

Resp. In some churches where the practice which we have suggested is carried out, the parents go to the altar after all the children have been communicated; in others the parents go first. The children are permitted to enter the sanctuary and receive the Blessed Sacrament kneeling on the second step. The parents receive at the communion rail.

The objection sometimes made against the plan of having the parents approach Holy Communion at the same Mass, because of the distraction, want of time, have been found to yield to the prudent firmness of the pastor. The occasion on which the parents are to accommodate themselves to this arrangement is so rare and at the same time so important for the life of the child, that any reasonable sacrifice may be demanded for the purpose. The fact is, the system works excellently to our knowledge in parishes mainly composed of laboring people, who of all others have most reason to complain of the inconvenience.

OUR DEAF-MUTES.

Qu. If the number of our neglected deaf-mutes is so large as Dr. Reilly in his excellent article on the subject states, could not some way be found to introduce instruction for this class of unfortunates in the ordinary parochial schools, especially of districts where the number is sufficiently large to form a class? It seems to me that at least one of the teachers of our religious communities in each of the schools could acquaint herself with the sign language sufficiently well to impart the necessary instruction of Christian doctrine, besides something of the essential secular branches.

Resp. The difficulty of the task of instructing the deaf and dumb can be appreciated only by those who are actually engaged in the work. It is comparatively easy to learn the sign language, but it is a very different thing *to understand* the deaf-mute who uses it to the limited extent of his own intelligence. Moreover, the labor of instructing a deaf-mute in the merest rudiments of knowledge is far greater than that spent on the class work of ordinary teaching.

But we hope to have this view of the question discussed at some length in our next issue, by an experienced teacher of the deaf and dumb.

ERROR IN THE "EXCERPTA EX RITUALI ROMANO."

A reverend pastor directs our attention to a misprint in the *Excerpta ex Rituali Romano* commonly used on the mission for the administration of the Sacraments, which is apt to create confusion unless corrected. On page 40 in the *Ordo supplendi omissa* we read: "Exorcizo te, etc., fol. 25." On fol. 25 an *Exorcismus* is found, but it is the wrong one in this case and belongs to the *accessus ad baptismum* after the Creed, Our Father, etc.; whereas in the place cited on page 40, the priest requires the *Exorcismus* which precedes the Creed, and which is somewhat different in form from the other.

The reference on page 40 should read fol. 18, instead of fol. 25.

TRAINING-SCHOOLS FOR CATHOLIC NURSES.

A QUERY.

Qu. Could any of your readers give through the REVIEW information regarding Training-Schools for Catholic nurses? There must be a large number of young women who would be anxious to devote themselves to the service of the sick as a profession, and who are either not disposed, or by reason of circumstances actually unable to make the religious vows by joining some of the sisterhoods devoted to the task of nursing the sick. These would be obliged to go to the Training-Schools attached to secular hospitals in our large cities where, as is well known, little or no recognition is given to the religious necessities which we Catholics deem so essential for the health of the soul, and without which, bodily health is but a partial gain, if even that. Moreover, the ethics of secular hospital physicians are often directly opposed to the high standard of morality demanded by our religion. I need only refer to the use of opiates under certain circumstances, to the right of the un-born child to life and to baptism, and the like.

To many directors of souls it would be a great advantage to know where they might send the young women who may feel an inclination to engage in this work, whether through natural sympathy for the suffering or to make an honorable livelihood—yet without obliging them to forego the advantages of Catholic teaching and practice in all that concerns the profession of nurses.

Resp. We know of at least one excellent Training-School for nurses, attached to St. Joseph's Hospital in Philadelphia. It was inaugurated about two years ago by the combined efforts of several members of the medical staff of the institution, notably, Dr. George Morley Marshall, to whom the superiors of the excellent religious of St. Vincent de Paul, who are in charge of the hospital, afforded every possible facility to make the Training-School, under the superintendence of Sister Angeline, a marked success.

We would be glad to treat of this important topic in these pages. In the meantime, we invite such information on the subject as our correspondent suggests. There must be other schools throughout the country similar to that at Philadelphia.

BOOK REVIEW.

EVOLUTION AND DOGMA. By the Rev. J. A. Zahm, Ph.D., C.S.C.—Chicago: D. H. McBride & Co. 1896.

A good deal of futile discussion has been caused regarding the view of Dr. Zahm expressed in his lectures on evolution. The consequent *reclame* is due no less to exaggerated blame than to praise for wrongly assumed originality. As a matter of fact, the topics and views of Dr. Zahm have been taught in the schools of Germany, France and Italy for many years. Hence, we should find nothing to controvert in the volume, which not only collates many scattered shreds of knowledge and weaves them into a consistent whole, but supplies the judicious reader with excellent weapons to confute atheism, materialism, and the various assumptions of false science.

As for the theory of evolution, which explains that God might have allowed the human body to develop from a lower species of creation until it became the fair form of man—and then only breathed a living soul into this body—very well. It might have been so, and our believing or not believing it is a simple matter of taste, since the scriptural account tells us only that God created the first man out of earth, like others of His creatures; and it does not after all cause so much more violence to the imagination to allow that man, in the course of time, might have become a fair, smooth-faced being from a shaggy ape, than that he should turn into a decrepit, hairy old man from the smooth-skinned beautiful boy whom we know to-day.

Dr. Zahm is quite safe from heresy. He is, too, in accord with modern scientific speculation, and that counts for a good deal. People will read these speculations, and they must have some answer to the difficulties which sometimes suggest themselves to their minds in consequence. Such answer, to be worth anything to the average intelligence, cannot ignore the facts arising from a legitimate progress of science; only it must, in admitting them, separate them from mere conjecture and hypothesis, however plausible. All this Father Zahm has done. He does not commit himself once in all these 450 pages. When, however, thankful for the varied information which he has collated, we ask: Is there any *proof*, one substantial, strong *probability* in favor of the evolutionary theory as

against the theory of immediate creation, we must say—not one. There is so much that looks like it, so much that offers analogies of a thousand varied forms; but it is not the strength of the argument, but its thousandfold repetition under novel aspects that is at once its sustaining element and its weakness. We have plants, such as the mandrake in the East, which resemble human beings so closely that some of the philosophers of Greece held them to be transformed men, or men that were to be, and ignorant people were afraid to touch such plants, thinking them malicious sorcerers in disguise. The strange form and size and poisonous quality of the plant gave excuse for the belief, but there is no more actual reason given for the evolution of man from the monkey, than for the pagan superstition about the mandrake tree, or for the intelligent instinct of the ant, which is superior to that of the ape and perhaps to the sense of many a man.

But, allowing it all to be possible, as it is, should any fault be found with Dr. Zahm's book for telling us how it could have been? No. That information adds to our knowledge and gives us the means to argue intelligently with scientists who believe that the demonstration of the causes of certain physical phenomena encompasses the sum total of truth.

There is but one objection we have to Dr. Zahm's methods, and it is this, that while he shows that we *may* believe in "evolution" without offending against dogma, he concludes that we *should* and will believe in it, and that those who refuse to accept this conclusion are behind the age. Now, there is no warrant for this assurance if we attend soberly only to the arguments advanced, and do not allow ourselves to be beguiled by the captious and numberless inferences. Unfortunately, the many for whom Dr. Zahm's lectures were intended will not discriminate, they will, as he himself says in speaking of the plausible theories of Haeckel, "blindly follow one who is looked upon as an authority in science." He knows "how prone they are to hero worship." If the few eminent Catholics who really seem to favor the theory of evolution as exposed by Prof. Mivart, and after him by Dr. Zahm, can see their way between science and revealed truth and preserve themselves against departing from the latter, it is not so with the majority of minds. The tendency toward materialism and agnosticism is created by the system of evolution as explained by the present data of science, whatever Dr. Zahm might say to the contrary. There is no reason which appeals to the average intelligence, why, if we *admit* the evolution

theory of Dr. Zahm *on its present evidence* we would not be bound by reasons of analogy from animal instinct to admit Haeckel's "atom soul." That theory is condemned by Dr. Zahm as absurd—as a glaring error. Yet the advocates of Monism tells us, as he allows, that the proofs of this fact are "irrefragable, invincible, inexpugnable" (p. 237). It is all well enough to assert the absurdity of Haeckel's system ; it is quite as plausible in most of its phases as the theory of bodily evolution. God could as easily have taken the animal instinct for a substratum whence the faculties of the human soul might develop, and then added responsibility to the perfected soul form, as to "breath" that soul into the body. Etymologists will find no difficulty in interpreting the "breathing" as applied to the creation of the soul of the first man, also of the animal instinct of the brute creation, for the same term is used in the sacred Scriptures of both (Cf. Gen. vi, 17 ; vii, 17, 22 ; Ps. ciii 29, etc).

To sum up : There is nothing in this work but what is true or what might be true and be held by a loyal believer in the Catholic doctrine of the Bible. But to say or imply that the theory of immediate creation is less reasonable, and therefore less honorable, to the Christian intelligence is merely a sensational exaggeration. A truth does not suffer from the absence of a great show of scientific illustration or reasoning. Its simplicity is often the best guarantee of its integrity. On the other hand, the curious and novel demonstration of a truth by the varied apparatus of science does not vouch for its absolute truth. *We may*, therefore, accept the evolution theory, but that we *should* or must in order to maintain the dignity of true science is by no means clear ; rather the contrary, except to those who mistake scientific jugglery of the select sort for the good commonplace logic which has so far upheld truth.

H. J. H.

THE TRUTH OF THOUGHT OR MATERIAL LOGIC. A Short Treatise on the Initial Philosophy, the Groundwork Necessary for the Consistent Pursuit of Knowledge. By William Poland, S.J., Professor of Rational Philosophy in St. Louis University.—Silver, Burdett & Co., New York, Boston and Chicago. 1896.

There is good, practical work, in the way of popularizing the science of mental philosophy, being done by several of the Jesuit

Fathers in their principal centres of study. Not so long ago Fr. Charles Coppens gave us, among other excellent manuals, a "Brief Text-Book of Logic and Mental Philosophy." Next, Father Poland published his "Laws of Thought," somewhat more full, and of different form from Fr. Coppens' work. Both books, however, were charmingly simple in their construction, and took away a good deal of the mysterious awe with which the neophite in the study of mental philosophy had hitherto been forced to enter the course of Formal Logic. Father Poland now supplies the second part of his work, and deals, not with the form of correct thought, but with the matter. It does not deal any longer with the manner of forming a judgment, but with the *truth* of our judgments. In other words, it is that portion of mental philosophy which used to be called Critical Logic, because it taught us to find a criterion by which to test the worth of our thoughts.

The importance of such a treatise in good, clear English and in a handy form is to be emphasized, in particular when we consider the common lack in this "knowledge-made-easy" age, not only of definite faith, but of vigorous and sustained thoughtfulness. For the students of theology, for our teachers in the schools where "psychology" and the "progressive" science is taught without any mental preparation except promiscuous reading, such a book is a treasure and a need. We knew a learned judge, a Protestant, who made a point every year to read carefully through Tongiorgi's text-book of logic, because, as he said, it prevented him from letting his feelings influence his decisions in the court-room. There are more reasons than one why the study of Tongiorgi's text-book would not be recommended as the best for the purpose to-day. Father Poland's book supplies the want perfectly, and one need not read Latin, nor understand the special scholastic terminology formerly deemed essential, even in translations. We strongly recommend it to students of every profession.

We might mention here Father Poland's Manual on Ethics, which, though published first, would properly conclude the series of handy text-books of philosophy promised in this course.

COMPENDIUM THEOLOGIAE MORALIS ad mentem Antonii Ballerini, S.J. Opera et Studio Rev. D. A. Donovan, O. Cist. In 3 vols. Vol. I.—S. Ludovici: B. Herder. 1895.

When P. Palmieri, the eminent Roman Jesuit, undertook to edit

the copious notes of his keen-sighted and pungent predecessor, P. Ballerini, every student of theology felt grateful. Ballerini's notes had become a by-word in the class-rooms, and they were held to be more valuable in many cases than the text of Gury, or of the great men like S. Alphonsus and Busenbaum, whom he had followed. There was perhaps but one objection to render the *Opus magnum* of Ballerini popular, and that was its very bulk and what might be called discoursive character. To know what Ballerini thought is always valuable, but to ascertain the ultimate conclusion at which he arrives in the consideration of many points, requires a laborious act of reading which a student who does not use the work as a regular text and who merely seeks reference, would at times be rather dispensed from.

P. Donovan has sought to facilitate the use of this valuable fountain and to supply at the same time a class-text, by reducing the seven volumes to three of much smaller size. The subject matter is so divided that the whole can be read in a course of three years. The first part contains the fundamental tracts in the usual order of Human Acts, Law, Sin, The Theological Virtues, The Decalogue, The Precepts of the Church, and the first part of the Tract on Right and Justice, which contains the preliminary topics of possession, contracts, usufruct and slavery. Ballerini devotes his third volume entirely to the further development of this tract, including the seventh commandment, which together with the tenth is omitted from the respective Tract on the Decalogue. For a similar reason the precepts of the Church are not fully treated in this first part of P. Donovan's Compendium.

The authority of P. Ballerini vindicates the character of the doctrine contained in the work before us. The selection of parts made for the use of students in a three or four years' course is as far as a cursory examination of the work allows us to conclude judicious and coherent.

THE EGYPT OF THE HEBREWS AND HERODOTOS. By the Rev. A. H. Sayce, Professor of Assyriology at Oxford.—New York: Macmillan & Co. 1895.

Prof. Sayce's services in the field of scriptural apologetics are simply invaluable to the modern student. He has not only searched and conscientiously verified many of the historical data bearing on the Sacred Text, which have been offered by the archæologist,

particularly during the last decade, but he has, above all else, succeeded in rendering popular the knowledge of these facts in their application to the testimonies of revealed religion.

In the present work the author turns the light of recent discoveries upon the accounts which Herodotos has left us of his travels in Egypt. The narrative setting forth the relations which the Egyptians and Jews bore to each other is brought down to the age of the Roman Empire; and the history of the Pharaohs is supplemented by that of the Ptolemaic period. There is no longer any doubt that the Egyptian contemporaries of Moses were a highly cultivated people; that they not only possessed a literature, but were exceedingly active in the direction of popularizing the study of letters by means of libraries and similar appliances which were hitherto assumed to have been the product of a much later age. This and other equally important historic facts gain continually fresh coloring and argumentative strength from the results of new excavations made under the auspices of the Egypt Exploration Fund, and by men like Prof. Flinders Petrie, who are equally skilled and indefatigable in their labors. Even since the issue of Dr. Sayce's book numerous discoveries have been made, the most recent and interesting of which is an inscription by Merenptah, which promises, when fully deciphered, to afford a definite non-scriptural record, taking us back more than 3,000 years, which mentions the Israelites by their name, and thus destroys all doubt as to the identity of the slave-tribes spoken of under the Egyptian Pharaohs, with the Hebrews of that date.

Whilst too much good can hardly be said of this book as a guide to the interested student and traveler through Egypt, we may be allowed to take exception to some of the statements of Prof. Sayce, although he is by no means alone in his views, in particular as to the true chronology of the Egyptian dynasties. He adopts Dr. Mahler's dates. Now these Eisenlohr has, successfully we believe, shown to be altogether unreliable. They have not passed the first stage of exact criticism from recognized Egyptologists, and, indeed, have been by some of them called "impossible dates."

He states that "With the help of certain astronomical data furnished by the monuments, Dr. Mahler, the Viennese astronomer, had succeeded in determining the exact date of the reigns of the two most famous monarchs of the eighteenth and nineteenth dynasties, Thothmes III and Rameses II. Thothmes reigned from the 20th of March, B. C. 1503, to the 14th of February, B. C. 1449,

while the reign of Rameses II lasted from B. C. 1348 to B. C. 1281. The date of Thothmes III enables us to fix the beginning of the eighteenth dynasty about B. C. 1570". (pp 17, 18).

Let us examine the statement. As it stands we are led to conclude that, since the data are astronomical, the correctness of the conclusion cannot be gainsaid. But the fact must not be lost sight of that the premises are here assumed as established, which can by no means be accepted. The "certain astronomical data" are only inferential, and not conceded facts. Dr. Mahler's dates are founded on the supposition that a certain inscription of the thirtieth year of Rameses II proves that a Sothic cycle began at that time, and that the cycle in question was a cycle beginning 1322 B. C., or rather (as Dr. Mahler to suit his calculations was compelled to assume), 1318 B. C.

The inscription, as Eisenlohr has shown, does not declare this fact, and it was only a supposition of Brugsch's that the inscription might indicate the beginning of a Sothic cycle. This is the foundation of the above-mentioned calculations. As a matter of fact, the inscription only shows that a thirty years' period began in that year. The subsequent assumption that 1322 B. C. was the beginning of the Sothic cycle proper is referable to a statement of Censorinus that the cycle ended in A. D. 139, and Lockyer has shown that there is good reason to believe that a change was made in the calendar under the Ptolemies. These facts throw great doubt on the year 1322 B. C. as being the beginning of a cycle.

Aside from the unreliable character of the astronomical data on which Dr. Mahler builds up his monument of fixed dates, it may be mentioned that the new moon coincidences, which are deemed of great weight, might with equal propriety be fixed twenty-five or fifty years earlier than is actually done under the present assumption. The Apis cycle would bring round the new moon to precisely the same day.

On the other hand, there are many reasons founded on our present knowledge of the monuments which make positively against these dates. They are too late. The time between Thothmes III and Rameses II is too short, and if we apply Biblical dates, the time from Merenptah (admitting for the moment that he was the Pharoah of the Exodus, which we believe to be far from true), to the building of the Temple in Jerusalem, is entirely too short to allow the natural succession of all the events recorded in the Bible to have taken place. We should have to put the fall of Troy as occurring just

after Rameses II, while there is other evidence to show that it took place much later. Synchronizing with Khu-n-Aten, as shown by the Tel-el-Amarna letters, Burnaburyas is put by him at 1400 B. C. How this can be in the face of the statement of Nabonidus, that the statue of Samas erected by Burnaburyas at Larsa had been abandoned during 700 years until Kinziru restored it, we fail to see. This would place the abandonment at 1431 B. C.. Now, it is not likely that this event took place immediately after the erection of the statue ; moreover, there must have been some cause for the desertion, and the only adequate cause would be the fall of the dynasty which held the statue in such high esteem. This we learn actually took place. After Kurigalzu, son of Burnaburyas, Babylon was conquered by the Assyrians, and naturally, the statue of Samas lost its high place. Seventy years would not be too much for the interval from the beginning of Burnaburyas and the fall of the dynasty. This would make the date 1500 B. C., rather than 1400 ; and although the chronology of this period is not yet fixed, we believe the above date will prove more nearly correct.

Again he states that the discoveries of Mariette have proven that the dynasties of Manetho are successive and not contemporaneous, and that the supposed simultaneous reign of some of the dynasties is now discredited by competent critics. In this we fail to agree with him, as we are unable to see wherein Mariette's discoveries substantiate his claim. In fact, Mariette himself would join the Antefs with the Pepis, and thus make the 7th, 8th, 9th and 10th dynasties contemporary.

Moreover, the discoveries of M. de Morgan at Dahshur seem to prove that what we have called the 13th dynasty was partially contemporaneous with the 12th. It is becoming more and more evident that the 13th and 14th were contemporary with each other and with the Hyksos under whom the rulers became vassal kings. We cannot accept 953 years as the duration of the Hyksos. The true duration was probably only 260 years.

Prof. Sayce gives a strong argument against Merenptah being the Pharaoh of the Exodus in the passage which he quotes, "that the country around Pa Bailos (the modern Belbeis) was not cultivated, but left a pasture for cattle because of the strangers. It was abandoned since the time of the ancestors." The construction which he puts upon it is less acceptable than the obvious one that the land was abandoned since the time of the ancestors when the Israelites vacated it.

We believe the Exodus will be found to have taken place before Merenptah's reign. Indeed, the very recent discovery by Prof. Petrie, alluded to at the beginning of this critique, states that in Syria Merenptah "crushed the Israelites," which would seem to prove conclusively that the Exodus took place at least forty years earlier.

But these are matters on which the learned Egyptologists are not quite agreed. Moreover, Dr. Sayce's work is not intended as a scientific treatise, but rather as a practical guide for those able to indulge in the luxury of a Nile voyage; and in this respect the book fulfils its purpose admirably. It enables the reader to learn in advance something of the ancient history of the country and of the personages whose monuments will attract his attention. For this reason the addition of the lists of kings, etc., will be of practical service.

F. A. C.

Philadelphia, Pa.

A MEMOIR OF MRS. AUGUSTUS CRAVEN (Pauline de la Ferronnays). With extracts from her Diaries and Correspondence. By Maria Catherine Bishop. A new Edition.—Benziger Brothers, New York, Cincinnati, Chicago. 1896.

To have read Madame Craven's books, either in French or in some one of the excellent translations which were issued during her lifetime, is to have been touched by a grace, the charm of which could hardly be forgotten, even if the noble lessons, inculcated by her recital were to lose their effect. She was eminently a Christian lady of the world and a typical woman of letters. Her life was, as has been aptly expressed by one of her friends, an "example of the supernatural harmony which can blend in one perfection the beauty of natural gifts, of the intellectual powers, and of the spiritual being." Her stories are facts, not fiction; and in them she knew how to inculcate truths, so that she may be ranked among those Christian apologists of whom it is said that without

pretensions to theological learning they know how to raise an imperishable monument to faith with the delicate materials of smiles and of tears "endowed with sacramental grace." Although we have in her *Récit d'une Soeur* a history of her life, together with magnificent touches of the characters who formed the circle of her more intimate acquaintance, yet there are many new lights, more direct and powerful, about her inner and outer life revealed to us in these fascinating memoirs. If the main facts which are recorded here take us back some distance, they nevertheless belong to all time for their elements of truth and goodness and beauty. Let the new womanhood-advocates study this book, and they may discover that their highest aspirations toward true power and emancipation are best realized in such lives as that of the author of "A Sister's Story."

CALENDARIUM COLLEGII OMNIUM SANCTORUM apud Dublinium in Annum MDCCCXCVI.—Dublin: Printed by Browne & Nolan, Nassau street. 1896.

The goodly number of prelates, priests and clerical students in the United States and Canada, who look up to "All Hallows" as their Alma Mater, will derive exceptional satisfaction from the perusal of the College Calendar for the present year. Besides the usual *Horarium*, the *Ordo Scholarum*, the *Argumenta* and *Examina* of the classes, etc., together with the official lists of superiors, professors and students, the Calendar contains a number of supplements giving interesting accounts of an historic character touching the college. One of the saddest incidents recorded is that of the complete burning of the beautiful college chapel last year. This was a serious misfortune, inasmuch as the institution has no public endowment fund. It may be justly hoped, however, that the generosity of the friends of the college, principally those who imbibed their apostolic zeal, "with knowledge unto the edification of the Church," at its fount, will aid in the erection of the proposed new edifice, which promises to be a fit memorial to the saintly and self-sacrificing founder of the missionary nursery. The new chapel, of which an illustration is given in the Calendar (aside of the ruins of the old building), is referred to in the following words:

"It will occupy nearly the same site as the old chapel; but instead of facing the west, will run north and south, and thus form an ornate connecting link between the Mansion House and the "Senior" House. The design is Gothic; the total length 144 feet; the width of choir, 32 feet; the transepts, 20 feet by 22 feet. There will be side chapels, and two additional ones near the sacristy; and stalls capable of accommodating two hundred students will rise in tiers on either side of the choir, and be parallel with the walls. Great difficulty had to be faced in undertaking such a work. Church building is very expensive, much more so than in olden times. The College has no public endowment, and the College funds are already so sadly out of proportion with the many needs of remote and neglected missions that no aid could be expected from them. However, the Directors, buoyed up by the generous sympathy of many friends of All Hallows (of whom fuller mention will be made in a coming Calendar), have pressed the work forward. They felt confident that the "Foreign Missions" would speak eloquently to many noble hearts, and that in the future as in the past, Irishmen everywhere would help to keep alive the apostolic spirit, which for more than fifty years has been the special glory of the College of All Saints. There are few who would not be touched by the present plight of the community, deprived as they are of a sanctuary for their Lord and Master, and otherwise inconvenienced. The students are practically debarred from many of the advantages of the magnificent library, their chief reading-room. Besides, the Holy Sacrifice of the Mass has to be offered up, day after day, in the midst of surroundings little in accord with so sublime a function, and little calculated to stimulate a spirit of devotion. No wonder there is a general yearning for the new chapel. It will supply a great want, and as designed by the eminent architect, Mr. Ashlinn, it cannot fail to have a formative influence over the young Levites who will often worship within its walls. It will be unto them an ideal of what God's temple should be. It will claim the homage of their senses, and captivating eye and ear and imagination by means of the sacred ceremonies and of the rich harmonies of color and music, will consecrate them imperceptibly to the sweet service of the things that are not seen. In fine, it will live in their memories as a potent factor summoning back the impressive scene of their ordination, and reminding them of many a noble impulse."

PREHISTORIC AMERICANS. Part I, The Mound Builders. Part II, The Cliff Dwellers. By the Marquis de Nadaillac, Member of the French Academy.—Chicago: D. H. McBride. 1896.

SUMMER SCHOOL ESSAYS. Vol. I.—Chicago: D. H. McBride. 1896.

Both these handy little volumes belong to the series of the "Catholic Summer and Winter School Library," inaugurated by the enterprising Chicago firm of McBride.

The first volume deals with the two classes of original inhabitants in the United States and Mexico, whose existence is attested by certain religious and warlike monuments constructed out of the earth, and only recognized as works of artificial construction by their regular forms and ingenious disposition for evident purposes of worship, burial or defence. Nothing beyond what these earth structures and their contents, such as skeletons and rude implements, reveal is known of these primeval races. That they were not in character or habits of life anything like the Indians, whom the Spaniards found in possession of the lands in the sixteenth century, is pretty evident from a comparison. It is popularly estimated that the civilization evinced by these mound-traces, takes us back before the Christian era.

Of a different character from the Mound-builders, but perhaps of the same age, are the so-called Cliff-dwellers. While the former built like the duck, the latter built like the owl. Which of the Indian races still in existence can be said to resemble this ancient people is difficult to say; but it is pretty well established that the Apaches and Utes supplanted them as masters of the countries which they inhabited, and that the Moquis and the scattered remnant of the redskins about the Rio Grande offer the only vestige by which we might trace them. The various developments and hypotheses founded on successive excavations and archæological studies made upon the results form the interesting topic of the Marq. de Nadaillac's little book.

The second volume embodies the lectures given at the Madison school on Buddhism, Christian Science, Reading Circle Work, Church Music and Historical Criticism. Other volumes of similar scope are in preparation.

SYNOPSIS THEOLOGIAE DOGMATICAE FUNDAMENTALIS. Ad mentem S. Thomae Aquin. hodiernis moribus accommodata. Auctore Ad. Tanquerey, S.S. 1896. Tornaci (Belg.) : Desclee, Lefebvre et Soc.—Baltimorae: St. Mary's Seminary.

In commenting upon the two volumes of the *Theologia Dogmatica Specialis* by P. Tanquerey some time ago, we pointed out the advantages of the work for modern, and particularly for American students. The old truths remain, indeed, ever the same, but their application varies with the changing circumstances of persons, time and place. Old arguments often lose their force, not because they are less true than formerly, but because those to whom we put them are unaccustomed to the method or terminology which we employ, and which has outgrown the usage of its generation. Hence, the theologian who proposes to furnish us with the weapons by which to confute errors of the day, and with instruments by which to convey revealed truth to a generation growing up in the midst of these errors, must forge new blades adapted to cut asunder the armor of recent infidel science or sectarian apologetics.

This precaution P. Tanquerey has observed in what are the most important Tracts of Dogmatic Theology, namely, *De Vera Religione*, *De Ecclesia Christi*, *De Fontibus Theologicis*. These constitute the foundation of our faith, and we find in them the identical teaching of St. Thomas Aquinas in his *Summa contra Gentiles* and his *opusculum* against the errors of the Greeks, except that the Gentiles and the Greeks are no longer the infidel, heretical and schismatical sects of the twelfth and thirteenth centuries, but those of the nineteenth. The numerous references are opportune and apt to lead to a wider study of the subjects discussed by the author and teacher in the class-room.

There is every reason for introducing the work into our seminaries as a text-book of Dogmatic Theology.

The typography and form are exceptionally good.

BOOKS RECEIVED.

THE EGYPT OF THE HEBREWS AND HERODOTOS. By the Rev. A. H. Sayce, Prof. of Assyriology at Oxford.—New York: MacMillan & Co. 1895. Pp. 342. Pr. $2.00.

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ADVICE TO PARENTS. Published by John A. Heilmann. Kansas City, Mo. Pr. 20 cts.

JESUS. HIS LIFE in the very words of the four Gospels. A Diatessaron by Henry Beauclerk, S.J.—London: Burns & Oates (Benziger Bros.) 1896. Pp. 234.

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EUCHARISTIC CONFERENCES. Catholic Book Exchange, 120 West Sixtieth street, New York. 231 pages, illustrated. Cloth, 50 cts.

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